A

TREATISE

OF

CHRIST'S TESTAMENTS,

BAPTISM, AND THE SUPPER.

IN TWO BOOKS.

I. Of Holy *Baptiſm*, how it is to be underſtood in the Ground of it, and why a *Chriſtian* ſhould be *baptiſed*.

II. Of the Holy *Supper* of the Lord CHRIST, what it is, with the Benefit and *Effects* of it, and how the ſame may be worthily *participated* of.

And how they are to be *underſtood*, both according to the Old, and New Teſtament.

Set forth from the true Theoſophical Ground, through the Three Principles of the Divine *Revelation*,

And preſented to the Children of God for the Information of their *Underſtandings*.

By JACOB BEHMEN, the Teutonick Theoſopher.

L E V I

PREFACE

TO THE

READER.

THESE two little Books of the *Teſtaments*, the one of *Baptiſm*, the other of the *Supper*, do the moſt deeply and plainly treat of thoſe two grand Myſteries of any Book extant ſince the Apoſtles Times, and clearly ſatisfy the Doubts concerning them. This Treatiſe alſo ſhows who is a fit *Adminiſtrator* of *Baptiſm*. And it reconciles the Difference of Opinion about *Tranſubſtantiation*, *Conſubſtantiation*, and the *Participation* of meer Bread and Wine, and ſhows how to underſtand truely the *right* Participation of the true Fleſh and Blood of Chriſt under Bread and Wine. But we muſt *know* God before we can know his Inſtitutions: And if we know not *who* he is, how can we know that we love him, and that it is not ſomewhat elſe which we love inſtead of him? For it is ſaid by the Apoſtle *John*, [a] *He that ſaith he loveth God and hateth his Brother, is a Lyar and the Truth is not in him: For if a Man loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? And he that loveth not, knoweth not God, for God is Love.* Further the ſame Apoſtle ſays, that [b] *God is Love, and he that dwelleth in Love, dwelleth in God and God in him*: And how can any one know this excellent Thing Love, in which whoever dwells is [c] *paſſed from Death to Life*, if he *knows not* that he has it *in him*; and then how can he either know God, or love him? This Love muſt be *in us* if we be the Diſciples of Chriſt; nay, there is not any Thing mentioned in the *whole* Bible concerning Heaven and Redemption, but we muſt have it *in us* while we are in this Life, or elſe we are not Partakers of it; yea, God has ſhed abroad his Love *into* our *Hearts*, which is *that Word of Truth* and Life which is *able* to ſave our Souls, and *does perfectly* ſave them that [d] receive it, that is *believe*. And it is both ſhed abroad and received by very many Souls, that neither know what that *Word* is, nor how they *received* it: For Example, when any Man is *troubled* at his doing of *Evil*, and is ſorry for it, and wiſhes from his Heart he had *not* done it, endeavours to have a better *Watch* over himſelf, reſolves never to do the ſame *again*, deſiring Strength to be able to *reſiſt* his doing of Evil any more, being *careful* leſt evil Suggeſtions in his Mind ſhould allure him, and *entice* him to any Evil again, and conſtantly *walks* thus circumſpectly in his whole *Life* to the *End* of his Days; this Man has the Love of God *ſhed* abroad in his Heart, and has *received* it, elſe it could not bring forth ſuch *Fruits* of the Spirit: And *he that is ſo led by the Spirit is the Child of God*, though it may be ſuch a one does not know, if you aſk him, what God's Love is, though he dwells in it. The Reaſon why there is ſo ſmall a Progreſs in the *Knowledge* of Chriſtianity, and the true *Inſtitutions of God*, is

[a] 1 John iv. 20, 8.

[b] 1 John, iv. 15.

[c] 1 John, iii. 14.

[d] Yield to it in Obedience to the Dictates of it.

becauſe Men think to learn thoſe Things by Rote, and not by Heart: And ſome are ſo far Enemies to themſelves, which is deeply to be lamented, that if they read that the Scripture *ſays* a Thing, they care *not* what it *means*, or how to *underſtand* it right, by ſeeking and finding the Thing out which is ſpoken of, that they may be ſure of the Meaning of what they read in that ineſtimable Book of God.

The Apoſtle has directed us to *try or examine all Things, but hold that which is good:* In *outward* Things we are eaſily perſuaded to try before we truſt in them; but concerning *inward* Things we are for the moſt Part ready to take them upon Truſt, and never try or examine whether thoſe *Things* are ſo or no; as the noble *Bereans* did, who were commended for *ſearching* or examining the Scriptures, *to ſee whether thoſe* Things *were ſo or not*; not whether thoſe *Words* were written, but whether the *Things* mentioned were ſuch, for they had Experience of the Things in Scripture before: But there is a Fear in ſome, that if we ſhould be ſo inquiſitive, and prying into *Myſteries*, we ſhould run into the Extreme of being *too wiſe*, which cannot be, *except* in our own Conceit; for our Saviour ſays, *be ye wiſe as Serpents*, but *innocent as Doves*. And indeed true Wiſdom is required to be capable of apprehending the Inſtitutions of God; and not reading and conceiving only, but *living the Life of Chriſt*, whereby we ſhall come to the true Knowledge of Chriſt within us, who, though from the Beginning of our Exiſtence he has been *knocking* and calling *at the inward Door* of our Hearts, inviſibly and without a Form, before our knowing and receiving him; yet after we have *opened to him*, and heard his Call by yielding our Hearts in Obedience thereunto, he will *get a Form in us*, and *be born in us*, and we ſhall be regenerated in him, and ſo we ſhall often feel him and ſee him within; but then we muſt after that attain *the Stature of a Man in Chriſt*, and be his Diſciples and Scholars, and be *taught* by the Holy Ghoſt proceeding from him in us, before we can know and underſtand ſuch Myſteries as his Inſtitutions are: But if we did ſeek, we *ſhould* find God and Chriſt in our Hearts; for though they be in us we find them *not*, becauſe we examine not what, and who they are. And we are diſcouraged in our ſeeking, partly becauſe many have ſought as we have *accounted* it right, and have not found; but the Truth is, they have not ſought in the *right Place*; they look to find God any where but in their *Hearts*, and yet he that cannot find him there, ſhall *never* be able to find him at all; but *there* whoever ſeeks ſhall find him who is the Fountain, from whence all Things flow; the Scriptures flowed from him, and whatever could poſſibly have been written, is *hidden in him:* The Prophets and Apoſtles wrote and ſpoke what they underſtood, but God was in their Hearts and Minds, and filled them with the *underſtanding* of the Holy Spirit: Our Saviour Jeſus Chriſt had not the Spirit by Meaſure, *for in him dwelled the Fullneſs of the Deity corporeally*; and he grew in Underſtanding till he had the Unction above his Fellows; from which Underſtanding in him proceeded thoſe Sayings, on Account of which the People confeſſed, that *he taught as one having Power, and not as the Scribes and Phariſees*; who though they were learned in the Scriptures, yet Chriſt ſaid to them; *Ye err, not knowing the Scriptures*; that is, the Meaning of the *Things* expreſſed in them, *nor the Power of God*; and he that underſtands not the *Thing* in his Mind which he would utter, cannot rightly ſpeak nor write of it. The Scriptures are the Writings of Men full of Divine Wiſdom and Underſtanding; but few other Books are written by ſuch as ſo much as thought that the *Apoſtles* had ſo thorough a Knowledge of what they wrote in Divine Myſteries. Some there are that ſeem to think that the Writers of the Scriptures had it by ſuch a Kind and Manner of Revelation, as if a Man or Angel ſhould relate and dictate *Words to them*, and they themſelves have no more Underſtanding of it, than their Reaſon can apprehend upon the bare *hearing of* the *Words*; and that is all the Skill ſome of this Age account poſſible to be attained in the Myſteries of God: But we are directed by the Apoſtle

James, who well understood what he said by Experience, that *if we want Understanding we should ask it of God:* And though God be in every one, and every one lives, moves, and has his Being in him, yet unless the Spirit of God moves and *teaches* us *in* our Understandings, we know him not: Where the Fruits of the Spirit are, in that Man's Heart the Spirit of God *has* moved and taught him in his Understanding: But from that small Measure of Understanding, he is not able *presently* to apprehend the *Mysteries* of that Spirit, and of those Fruits, that is, from whence they spring, how they are begotten and brought forth, and how they grow; nor can they be known but by the *same* Spirit whose Fruits they are. He that has not the Fruits of this Spirit, which are *Holiness, Peace, Righteousness, Joy in the Holy Ghost*, enjoys not the Kingdom of God, nor till we have sought and *found* Peace and Holiness, shall we see God: And except we be *born again* of Water and the Holy Spirit, we cannot enter into the Kingdom of Heaven, although it be * *within us*. Now, can any teach what it is to be born again, and what this Water and Holy Spirit are, but he that *has them*, and has been born again by them? I would wish that Men were diligent to desire such *spiritual Things*, and then God, who dwells in their Hearts, would feel and hear their Desires, and breathe forth his Holy Spirit in them, and *satisfy* their Desires with his Gifts and Graces: And then he would *fill* their Minds and Understandings also with the Knowledge of *all* his Mysteries, and so they would learn in the School of Christ by *Divine Experience* the true Institutions of God.

* Luke xvii. 21.

All the Arts and Trades in the World are *Mysteries*, and are not truely known, but by those that have had *Experience* in them; then how can there be a skilful Dispenser of the Mysteries of God, but by Experience in them; we are able to learn them by Experience, but without it we know no more of them than the very Beasts: The Devils, that far surpass mortal Men in Knowledge, *cannot* know the Mysteries of God, because they cannot experience them; but those of Darkness they *work*, and therefore know them: And we are placed in this World to *work* the Works of God, that we may know what the good and acceptable Will of God is, and therefore we should *work out our Salvation with Fear and trembling*, by Obedience in well-doing; and that will bring us to feel and know the good Spirit of God, which will teach us the Way and Course how to find every Thing, if we search and enquire in that Spirit; therefore let us *endeavour* after that which is holy, and we shall feel and experience what the God of Holiness is; and then we shall clearly understand the Scriptures, and the Writings of all other Men: We shall be able to *discover* what is true and what is false in all the Words and Writings of any Man, in an understanding and demonstrative Manner, to the *convincing* of all Hearers, both in Divine and Natural Things.

It were to be wished, that none were so presumptuous as to *arrogate* to themselves, that they are such as perform the true Institutions of God, unless they have the same Holy Spirit of God *filling* their Hearts, as *they* had of whom it is recorded in the Holy Scriptures, that they performed them right: When they are scarce truely Children of God, let them have a Care that they suffer not others to account of them above what they are, but rather inform them sincerely that they are not such as they take them to be: And let them not take upon them to be called God's faithful Servants, Ministers of God, Preachers of the Word, Elders, Teachers, Pastors, Overseers, Messengers, and Ambassadors of Christ, or Apostles, such as are sent from God; neither should any mention those Texts of Scripture which speak of the true Officers of Christ, as if the same were meant and applicable to themselves, and so urge them, that those Hearers who have not the Ability to discern the Truth in Things that differ, are made confident to maintain stiffly that they mean them, as well as they did the Apostles, Evangelists,

and other faithful Teachers in thoſe Days. Whereas if they truely examined themſelves according to the Scriptures, they ſhould find they ought rather to be eſteemed Enemies of God and of his Son Jeſus Chriſt our Lord: But let us preſs forward in the Ways of Godlineſs, that we may be at length ſtrong Men in Chriſt, and enjoy his Inſtitutions *in* the *Power*, as they were, and are enjoyed in the Spirits and Souls of all the faithful holy People, who have true Underſtanding and Knowledge in the *Divine* Myſteries by Experience; ſuch were the Prophets, and Apoſtles, and the faithful in all Ages.

He, who conſiders theſe Books, will find that the *Author* knew and wrote experimentally; and if we *follow* his Doctrine and Experience, we may attain to the underſtanding of his *Writings*, which when we have arrived at, we ſhall *leave* ſeeking after the moſt deſirable worldly Things, which paſs away in a Moment, and preſs after the Prize of the high *Calling* of God in Chriſt Jeſus.

LETTER

TO

*CAROL VON ENDERN.

Our Salvation is in the Life of Jesus Christ in us.

"NOBLE Sir, beloved in Christ, with the hearty Desire of the Divine "Light in the working Power of the Holy *Ens* in our *Emanuel*, I send "over to you the little Book of Christ's *Testaments*, with the Preface to "it. It should have been written but *singly* in the three first Sheets, for "I would have written it all over again, and had begun with the first "Chapter: And I am purposed to bring to the Press this little Book in "a more *child-like* Manner, for the better understanding of the *simple*. But because "of the high *Sense*, I let the † one be written against the other; seeing you and others "exercised Lovers understand this Sense well: And so the sublime Understandings may "have that which is *high*, and the simple that which is *lowly* in the Sense; yet there is "one and the same Understanding in them both; though in the lower Sense more sim-"ple Words might be made use of: And so I commit you to the continual saving Love "of *Jesus Christ*."

Dated at *Gerlitz*, *May* 7, 1624.

JACOB BEHMEN.

* *Charles* of *Endern*.

† One on one Side, the other on the other, Verse for Verse.

THE

AUTHOR'S PREFACE.

SHEWING

How the *Teſtaments* of CHRIST muſt be fundamentally underſtood, rightly participated of, and worthily fed upon.

A LOOKING-GLASS FOR TEACHER AND HEARER.

1. *CHRISTIAN loving Reader, this little Book of the Teſtaments of Chriſt, in this preſent Time, when Men ſtrive only about Opinions, ought well to be conſidered. Men are wholly and altogether departed from the right* underſtanding, *ſeeing they will maintain Chriſt's Teſtaments with* Diſputing *and the* Sword.

2. *There needs no diſputing about it, only an earneſt ſincere penitent Man, who hath the* Faith, *underſtandeth this Teſtamentary* [a] *Inſtitution and Participation in the* Power *of Chriſt*, but it is Fooliſhneſs to the natural Man, and cannot be apprehended, 1 *Cor.* ii. 14.

[a] Covenanting.

3. *There belongeth quite another earneſt Sincerity to the true underſtanding, which is not apprehended by human* Reaſon, *and is rightly underſtood by no Man, unleſs the* Spirit *of Chriſt open it to him in his* Heart.

4. *There lyeth a faſt* Seal *before it, which no Reaſon or Art can break up*, but only that ſlain Lamb of the Houſe of *Iſrael*, who hath the Key of *David*, Rev. iii. 7. Chap. iii. 5.

5. *Chriſt's Teſtaments are to Reaſon without the Divine Light, a cloſed Book, but to the true Children of Chriſt, they are an opened Book. Chriſt's Teſtaments are a Seal of the firm and* Eternal Covenant *of God, wherewith God hath received Man to Grace again after the horrible Deſection, and ſealed him with the flowing forth of his Love, by his Blood and Death, that we* [b] *ſhould believe his Word and Promiſe, which he hath* revealed *to us in the* Holy Scripture *concerning his Son, with the Redemption from Sin, and* heretofore *declared by the Prophets.*

[b] Or, might.

6. *Which* Word, *in the flowing forth of his Love, is come into our Humanity, and hath aſſumed a human Soul, alſo Fleſh and Blood, and hath eſtabliſhed this Eternal Covenant with his Blood and Death: And ſo now he giveth his Teſtament to his* faithful *Ones for a* [c] *Pledge, and ſo maketh them* Branches on the Vine *of his Fleſh and Blood, ſo that they are embodied to himſelf therewith, and made his right Children, in whom HE himſelf will dwell with his Fleſh and Blood, with this Teſtamentary Pledge: So that thereby they may pray to the Father*

[c] *Auſibeute.* Talent, or Earneſt Penny, or Pawn.

with joyful Affiance in true childlike Humility, in the Name of his Son JESUS CHRIST, and so he will give them this Grace, John xvi. 23.

7. *This Teſtament he offereth to us after a twofold Manner: Firſt, through his* Word preached, *whereby he ſtirreth and openeth the Hearts of the Hearers, that they enter into true Repentance for their Sins, and ſo procure themſelves this Pledge of his Teſtaments.*

[f] Or eſſential. 8. *Secondly, Through the* true [f] ſubſtantial *Participation of his Fleſh and Blood, by the Mouth of Faith with Bread and Wine, whereby he ſealeth the Faith with his Blood and Death, and thereby openeth the Life's underſtanding of the* inward *Divine Hearing; ſo that the poor fallen Man, (which was dead to the Divine Hearing through Sin)* attaineth *again the Divine Hearing in his* Underſtanding, *and ſo is converted again, and ſo entereth into his firſt Inheritance, which he had in Paradiſe, and giveth up his Will to God, who reneweth his* [e] Senſes. Heart, Thoughts, *and* Mind, *through his Inſpeaking or Inſpiration, and continueth and dwelleth in him with his Pledge of this Teſtament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature; which with its* Spirit *walketh in* Heaven *and is a right Image of God, whereby the earthly fleſhly Will is daily killed, and the new born Will* daily goeth to Heaven, *John* vi. 56. *Phil.* iii. 20.

9. *Which Heaven in the inward Ground of his Life, is* revealed *in the Spirit of Chriſt in him, where the good Angelical* [f] *Thoughts* climb up upon the right *Jacob's* Ladder, (*Gen.* xxviii. 12.) and Chriſt his Lord ſitteth above on the Top of it at the Right-hand of God, *and daily preſenteth them with his human and heavenly Fleſh and Blood before the Wrath of God, and the ſevere Judgement, and is with him in all his Need: Alſo incloſeth his* Prayers *in himſelf, and thereby preſenteth them before Death, Hell, the Devil, and the Anger of God.*

[f] Or Senſes.

[g] *Aſſibente.* [h] Impregnated, or conceived. [i] *Darbent.* [k] Celebration. [l] Text. *in.* [m] Or Sacrament.

10. *This* [g] Publication, *both of his Word taught, as it is written in the* Bible, *and is* [h] *received in the Sacramental Participation, where he* [i] *proffereth his* Word *in his Fleſh and Blood, a Chriſtian Man ſhould receive, and find himſelf in this* [k] *Cuſtom, and unite and tie himſelf as a Member with the* Congregation of Chriſt; *for in Chriſt we are all but one, as a Tree* [l] *and its Branches,* Gal. iii. 28.

11. *It is not ſo to be underſtood, that this Covenant and Teſtament is given* only *by an* outward hearing *of the Word preached, and Participation of Bread and Wine at the* [m] *Teſtament, as the preſent World ſo erreth in many Hearts: No, it muſt be a right ſincere Earneſt with true* working *Repentance, ſo that God with the Key of his* Love *unlocketh and openeth the* Hearing *and the* right Mouth, *which ſhall receive this Teſtament, ſo that the poor Soul have a right Hunger and Thirſt after it, and bring its* Deſire, *through Chriſt's Sufferings, dying, Death, and Reſurrection to it.*

12. *Otherwiſe there is no true Mouth for ſuch Participation. It muſt be a right, earneſt, ſincere Purpoſe, that muſt put off the defiled Garment, and be* willing *to paſs into a new Life. It muſt be* doing, *or it availeth nothing.*

13. *This* Pledge *belongeth only to Chriſt's Children, which ſo hear and keep the Word in their* Hearts, *that it bring forth Fruit. There muſt be great Earneſtneſs both in the Teacher and Hearer; for if any will handle and impart the Covenant of Chriſt, he muſt* himſelf *be* capable *of the Covenant and Teſtament. If the Sheep muſt hear the Voice of Chriſt out of the Mouth of any, and follow him, then alſo the* Spirit *and* Power *of Chriſt muſt be in that Man's* Voice: *Elſe* he is *but* a Hireling, and the Sheep hear not Chriſt's Voice from his Mouth, *but* only *the Word of Man,* John x.

14. *So also in like Manner, the Hearer's Ear should be directed to God in true* Repentance; *that he also may hear the Voice of Christ; not only with outward Ears, but with the Ears of* Divine Power, *that the Teacher's and Hearer's Power may strike together; that the Spirit of Christ may work* * *together with them, and the* Heart *may find the Teacher's Power, that good Fruit may grow from it.*

* Text, Between them.

15. *A Teacher should not teach for the Sake of* Wages *only, but should know and well consider, that he standeth there in Christ's Stead, and that Christ will teach through him, if he be a* right * Shepherd.

* Or Pastor.

16. *So also the Hearers should incline their Ear to that, and consider that they should there hear Christ's Voice, and receive it with great Earnestness; and not think it is enough to go into the Church, and there sit an* Hour, *to play the Hypocrite, and* hear a Sermon; *and remain afterwards as before: No, such going to Church and hearing, is no Service of God: It bettereth them not, if in the Sermon or Preaching they have not* heard Christ teach *in their Hearts: Going to Church maketh none virtuous, unless he heareth in the Church God's Word workingly in his Soul.*

17. *So also it is with the Sacraments; we should not think it is enough to* confess *and go away, if such a Custom did take away Sins without true Repentance, and that he may sin a-new afterwards: No, it is not so; whosoever is washed, and afterwards defileth himself with the same Mire, he is then as he was before.*

18. *Christ must* absolve *thee in thy Soul with his Sufferings and Death, and inspeak or inspire his Satisfaction into thee in thy Soul, else it availeth not. The* Priest's Mouth *is only an outward Instrument, and co-worketh in his Spirit: But if he be a* Hireling, *he cannot co-work; but yet the Covenant of God in Christ Jesus worketh in the repentant* Heart, *and absolveth it.*

19. *Loving Brethren, both Teacher and Hearer, who handle the Covenant of Christ, have a Care what you do; there is great Earnestness required, that you be* not guilty *of the Death of Christ: Consider diligently the great severe Earnestness of God, how HE hath instituted this Covenant with so great hard Pain and Anguish, through so great Reproach and Sufferings: It must needs be from* a very great *Cause, that this Testament was ordained with such severe Earnestness.*

20. *God requireth of Man again Earnestness, to the receiving this Testament: Not with cold lukewarm Hearts, only to cover over Sin with the Sufferings of Christ, and comfort one's self with it in* Impenitency.

21. *It is not a Forgiveness from without, which is* imputed *to Man* from without: *No, but through Christ's Blood and Death: When the poor Soul penetrateth into that, then the Sufferings, Dying, and Resurrection, together with the Satisfaction, in this Testamentary Covenant is put on to it* in the Blood of Christ. *This killeth Sin, Death, and Hell, and leadeth the poor Soul to the Father, in Christ.*

22. *It is not enough for a Man to know that Christ died for Sin, and* assenteth *to it, and holdeth it for true, and receiveth the Satisfaction as* a Work done: *No, no, there is no such receiving; but the whole Man must give itself thereinto, and must will to die in Christ's Death to the evil natural own Will, as also to* wicked Lusts: *And then Christ putteth on him his*

Victory and Satisfaction, and the true heavenly Spirit springeth forth through Christ's Death in his Resurrection, as a fair Flower out of the wild Earth, and there is a true Christian *born, who is* a Branch on the Vine Christ, *John* xv.

23. *Now there belongeth no great Art or Skill to this, but only a childlike* Simplicity *and* Humility: *The Ploughman is as near it as the Doctor: They must all in the Simplicity of Christ enter into Humility, and come with* the lost Son, *and* the Publican *in the Temple; there is no other Way to it.*

24. *There needs no great Speculation about it, with what trimmed Words or Behaviour Man cometh thereto, but we must come only with the Children which* yield *to the Father under his* Rod, *and pray for Grace.*

25. *He who hath learned much, and knoweth how to fit himself for it, is no more acceptable to God, than he that knoweth nothing; but yet with his whole* Heart *and Soul in Sorrow for Sins turneth to him, and hath Faith in the Grace, and a true earnest Purpose and* Resolution *to be a new Creature.*

26. *This Ground is only therefore brought forth so* deeply, *that every one that strive about it, might see the true inward Ground, and* cease *from Strife, and yield himself into the Simplicity and Love of* Jesus Christ. *Whereby then suddenly the Power of* Satan *will be diminished, and People and Nations will see that the* Christians *are the Children of God, if they thus walk in Love, which I wish from my Heart; for which Cause this little Book is written.*

ADVERTISEMENT.

HERE the Reader that loves God is to know; First, that these two little Books were copied from the Author's *Manuscript*, as he wrote them in 1623. And Secondly, that he afterwards in 1624, upon the Desire of some good Friends and Lovers of the Truth, designed (as may be seen in the foregoing Letter to CAROL VON ENDERN) for the better understanding of the simple, to bring them both into a more child-like Form; but it is done only to Part of the third Chapter of the first Book, and no farther.

But more particularly, let the Reader take Notice that the Book is printed to the 17th Verse of the third Chapter in double Pages. And if it be well observed, it will *very much* help to the understanding of this, and all his other Writings, because, where the Expression is obscure in the one, it is clearer in the other: And besides, by varying the Expression, all may discern what Latitude the Author's Words may admit of in their *Meaning* in *all* his Books.

Further, it is certain that we may be led by the several Expressions to the true Knowledge of some Part of the Mystery.

But this is not to be attained by outward Hearing or Reading only, but by Experience: Teachers or Hearers that want Experience, are *ordinary* Teachers and Hearers, but not true ones; for such are *extraordinary* in the Account of our Times: Such Hearers are all they that understand the Word in a feeling and sensible Manner, and bring forth Fruit in their Lives and Conversations, and have the Power of Godliness; these can teach truely from what they know, though in a weak Measure; but those that are called ordinary Teachers, that have only a Form of Godliness, and deny the Power of it, cannot teach at all, nor deserve so much as the Name of an ordinary Teacher; such a one is not so much as a true Hearer. Our Saviour teaches us, that *whoever will do the Will of our Father which is in Heaven, shall know of his Words whether they are of God:* And if he submits his Doctrine to be examined by every one by this Rule, why should not every Word of all others be examined by the same Rule: Let us thus do, and we shall ordinarily attain that which is indeed extraordinary, even the true Knowledge of spiritual Things, the Things of God, which are impossible to be perceived by the natural Man. And in this Manner you are desired to judge of the Author of this Book, and no otherwise. John vii. 17.

The First Chapter.

Of Reason's *viewing itself; how it useth to run in a Creaturely Form, when it considereth of Christ and his* Testaments.

1. ALL Strife and *Misunderstanding* concerning Christ's *Person* and his *Testaments* which he left behind him, ariseth from the defected Creaturely Reason, which will be a Mistress of all Things or Beings, and looketh only in the Multiplicity of Beings, and in the Variety and Difference of Beings, and doth but lose itself in such viewing, and breaketh itself off from its Center or Original, and dispersеth the [a] Thoughts in the Multiplicity of Beings, that they cannot see what their Ground is out of which they are sprung; and so in their Confusion and running out, break themselves off from their *Chaos*, viz. from the Eternal WORD of God, and from the Eternal Divine speaking. In which spoken Word, all Beings, together with *Understanding*, *Reason*, and *Thoughts* consist, and take their Ground and Beginning from it.

[a] Or, Senses.

2. For if the abyssal, not natural, uncreaturely GOD, viz. the Eternal ONE, speak his WORD no more, and *that speaking should cease*, there would be no Understanding Reason or Thoughts more; also no Nature nor Creature, and all Beings would be an Eternal Nothing: For every Life ariseth from the Exhalation of the Eternal ONE, *viz.* from the *Abyss*; and there could be no Formability in the Eternal One, according to which, or out of which *something* might be made.

3. For if there be a Formability to a Figure, then there must also have been a Cause from whence the Form were arisen, and God were not one only God, who were without Ground, Time, and Place; for all that hath a Beginning hath a *Ground*; but that which hath no Beginning, is without Ground and Form.

4. Every Beginning goeth out of the Eternal ONE, through the Exhalation of the Eternal ONE, whereby the Eternal ONE bringing itself into Self-viewing, Perceptibility, and Findingness, to the moving and forming of itself. Every visible and invisible Being, spiritual and corporeal, have taken their Original in the Exhalation of the Eternal ONE, and stand with their Ground therein, for the Beginning of every Being is nothing else but an *Imagination* of the *Abyss*, that the same bring itself by its own Longing into an Imagination, and modelleth and imageth itself, and apprehendeth the Image-likeness, and [b] breatheth it forth from the Eternal One to a viewing of itself.

[b] Or, exhaleth it.

5. Which [c] Breathing is the Eternal Word of the abyssal Deity; as a speaking forth of the Abyss into a Ground, of the unsubstantial into a substantial: In which the whole Creation, with the speaking forth, as in the Separability of the speaking, hath taken its Beginning, and doth yet *evermore* so take it. And every Life doth consist in that Separability of the speaking, where the immodeled Imagination in the Exhalation parteth itself into Separability. In which parting the Sensibility of the only Life is understood, where the one vieweth itself in the Multiplicity.

[c] Or, haling.

The First Chapter.

How Reason *useth to view itself in a Creaturely* [a] *Imagelikeness, when it considereth of Christ and his* Testaments.

[a] Imaginary Manner.

Whence the Strife about Christ's Testaments ariseth; and how the same is an empty unprofitable Thing.

ALL Strife and *Misunderstanding* concerning Christ's *Person*, *Office*, and *Being* or Substance, as also concerning his *Testaments* which he left behind him, wherein he worketh [b] *presentially*, ariseth from the defected Creaturely Reason, which runneth on only in an Imagelike Opinion, and reacheth not the Ground of this Mystery, and yet will be a Mistress of all Things or Beings, will judge all Things, and doth but lose itself in such Image-likeness, and breaketh itself off from its Center, and disperseth the [c] Thoughts, and runneth on in the Multiplicity, whereby its Ground is confused, the Mind disquieted, and knoweth not itself.

[b] At present.

[c] Inward Senses or Thoughts.

No Life can stand in Certainty, except it continue in its Center, out of which it is sprung.

Seeing then the *Soul* is sprung from God's Word and Will, and yet is entered into its own Lust and Desire to will of itself: In such searching of Self-willing it cannot reach its *first Ground* from whence it sprung; and thereupon it runneth without its Ground in meer Uncertainty, till it return to its *Original* again.

Every Beginning goeth out of the Eternal ONE, *viz.* out of the *Tri-unity* of *GOD*, through the Exhalation, or speaking of the Unity of GOD. As a Fountain floweth from its Original. Through which flowing forth, the Unity bringeth itself into Self-viewing, Findingness, and Perceptibility, to the forming and imaging of itself. Every visible and invisible Being, both spiritual and corporeal, have taken their Original in the Exhalation of the Divine Power, and are a [d] Reflexion of the separable Will of God, and stand with their Ground therein. For the Beginning of every Being is nothing else but an *Imagination* of the *out-flown Will* of God, which hath brought itself into Separability, Formedness, and Image-likeness; wherein lyeth the whole Creation: And *every Life* doth consist in its Re-exhalation and [d] Reflexion in the same Manner.

[d] Or, Resemblance or Antitype.

Seeing then that the human Life is an Out-flowing and Reflexion of the Divine Power, Understanding, and Skill, therefore the same ought to continue in its Original, or else it *loseth* the *Divine* Knowledge, Power, and Skill, and with Self-speculation bringeth itself into *Centers* of its own, and strange imaging, wherewith its *Original* becometh darkened and strange.

6. Alſo herein is to be underſtood the Ground of the *Properties*, in that the parting of the only Longing bringeth itſelf into Deſiringneſs, and [4] incloſeth and maketh itſelf eſſential or ſubſtantial: In which [*] Incloſibility the *ſeven Forms* of Nature take their Beginning, as is ſufficiently declared in our other Writings.

[4] Comprehendeth.
[*] Comprehenſibility.

7. Therefore ſay I, the *Cauſe* that Men diſpute and ſtrive about God, about his Word, Eſſence, or Being, and Will, is, that the *Underſtanding* hath broken itſelf off from its *Center* or Ground ;] which breaking off is nothing elſe, but that the Properties (which are gone forth out of the Eternal out-ſpeaking of the *Word*, into a Creaturely Life) have brought themſelves into Self-Luſt, to the out-ſpeaking of themſelves, and in their own ſelf-conceived Luſt, have broken themſelves off from the Eternal Longing [*] towards the Word of the Eternal ſpeaking, and brought themſelves into an own Senſibility of Nature, and confuſed themſelves in the Forms of Nature, where all the Thoughts or Senſes will dwell and run without the only God in Self-Speculation and *Reaſon*; and can in no wiſe come to their *Center* or Ground, except they ſink down into themſelves in the Speculation, and go again into the Ground out of which they are exiſted, and fall again into the Eternal ſpeaking Word, and give their own Wills into the Eternal ſpeaking Word, that the ſame own Will of the *Creaturely Life* may be out-ſpoken with, and in the Eternal ſpeaking Word in the Separability of the Word.

[*] Or, after.

8. In which re-out-ſpeaking the *New Regeneration* of the human *Life* and Will is underſtood. For the human Life was in the Beginning of Man, in the *Word* of GOD, and by the Inbreathing of the Word into the *human Body* was manifeſted, and came into Senſibility, Perceptibility, and Willing. Where then the Willing hath broken itſelf off from the Word, wherein the Life was, *without Creature*, and hath brought itſelf into a Self-Separability and Viſibility of its Perceptibility of the five Senſes. In which Senſibility it now at preſent runneth, and ſeeketh the Seat of God therein, but findeth only a † *Meaſureableneſs*, and natural and creaturely Formedneſs: Wherein now it ſtriveth about its own Center. For the own Will hath brought itſelf into an own *Center*, and broken itſelf off from the Whole, and as to the total it is become as it were *dead*.

† *Meſſlichkeit.*

9. Therefore Chriſt ſaith, *Unleſs ye be converted and become as Children, and be new born through Water and the Spirit, ye cannot ſee the Kingdom of God*, Matt. xviii. 4. John iii. 5, 7. The own Will ſhould go again into its nothing, and then it ſtandeth again in the firſt *Birth*, and will be again outſpoken from the Eternal Word in a Divine Will. For whatſoever it is (whoſe Living and Willing willeth or runneth without the Eternal ſpeaking Word) that ſame is without the Eternity, and liveth meerly in the *Time*.

10. But ſeeing the Soul hath its Original out of the Eternal Word as a Power thereof, therefore it cannot reſt in the Being or Eſſence of Time, but ſeeketh its own *Mother*, who generated it, and brought it into a creaturely Form, but its going forth, maketh that it cannot find its Mother.

11. Therefore all Strife about the *Divine* Myſteries is an unprofitable Thing, and is done from without, without God, in Self-Perceptibility, where the Senſibility vieweth itſelf in Nature in a creaturely Form. There is no Comprehenſion or true Underſtanding or Knowledge of God, except the *image-like* Reaſon forſake itſelf and ſink down with its own Will into its Center again, out of which it is gone forth, *viz.* into the Eternal ſpeaking *Word* of God; that it receive that ſpeaking or breathing of God into itſelf again, and through the Divine Science or *Skill*, ſpeak in a ['] ſeparable and ſenſible Form: That it be a Dwelling and *Temple* of God, wherein God's Will worketh, governeth, and willeth. Elſe there is no true Knowledge or Skill concerning God and his Being or Eſſence.

['] Diſtinguiſhable.

12. For no *Spirit* knoweth God or his Word and Will, unleſs God's Word and Will be manifeſted and ſtirring in it. Natural Reaſon without the Light of God ſeeth only the natural Image-likeneſs, and goeth on in its own Speculation, and frameth in itſelf the *Divine Being* or Eſſence, as if that were juſt ſuch a Thing. From whence is come

As is to be known by *erroneous Reason*, which ever teacheth concerning GOD, and yet hath no true Understanding: Also it never cometh to Rest whilst it runneth on in strange imaging.

Therefore say I, that this is the only *Cause* that Men dispute and strive about God, his Word, Essence, or Being and Will; that the *Understanding* of Man hath broken itself off from its *Original*, and now runneth on in meer Self-Will, Thoughts, and Images in its own Lust to Selfishness, and imagineth to itself another Ground to the Divine willing, wherein yet there is no *true* Knowledge, nor can be so long till the *Life* returneth into its *Original*, viz. into the Divine Outflowing and Will.

And if this be done, then God's Will speaketh forth the *Divine* Power and Wonders again through the *human* willing. In which Divine speaking the Life may know and comprehend God's Will, and frame itself therein. Then there is true Divine Knowledge and Understanding in Man's *Skill*, when his Skill is continually renewed with Divine Power, and when Divine Skill presseth forth through the Life, in that Kind and Manner, as in the *Beginning* it flowed forth from the Divine Power and Skill. [a] Or Image.

As Christ hath taught us when he saith, *Unless ye be converted and become as a Child, ye shall not come into the Kingdom of God.* That is, that the Life turn itself again into God out of whom it is proceeded, and forsake all its own Imaging and *Lust*, and so it cometh to the Divine *Vision* again.

All Strife about the *Divine* Will and Being or Essence, whereby Men despise one another, cometh from Self *Image-likeness*, that one Man comprehendeth the Image of another, *viz.* his *Thoughts*, and yet cannot rightly apprehend them. Where one Man sets himself in the Thought and Mind of another, and bringeth that which is his own thereinto, and compelleth that which is another's into his Meaning, and forcibly sets himself aloft in the Thoughts and Mind of another, and holdeth them for his proper own, and will make a Shew therewith, and therewith domineer in and over the Thoughts and Mind of others: Men must worship and *reverence* his Thoughts and Mind, and hold them to be the *Word* of God, or [b] the speaking of God. [b] Or, Oracle

Thus Man deludeth himself, and *robbeth God of his Honour, taketh his Covenant in his Mouth, and yet hateth the Nurture of the Spirit of God*, which therefore reproveth him in his Conscience, that he is but an apostate *Lucifer*, and will compel others into his Image, that they shall hold it for the Word of God.

the Strife amongst the Learned in Reason, so that Men strive and dispute about God, and about his Being or Essence and Will, where each of them holdeth his Imagination for *Divine* and will have his own *Image* which he hath framed in the Imagination of his Reason to be honoured for God; whereas yet it is only a natural Image of Reason: And thus Men strive all the World over about these *Images* of Reason.

13. But a true Man, who standeth rightly in the Image of God, hath no Strife in *Religion*: For he liveth in his first Mother, who hath formed him with Soul, Spirit, and Body, and his whole Substance, into an Image: He co-willeth and acteth with her: He is resigned into her, and yieldeth his Will to her, and she feedeth and *nourisheth* him; Every Property of the true resigned Man is nourished with its Like. As first, the Body out of the *Limus* of the Earth, is nourished from the Earth: Secondly, the Body of the [a] Thoughts. [a] Senses and *Reason*, which is a spiritual Body, is nourished from its *Astrum* or Constellation and Stars, out of which it hath its Original. Thirdly, But the Soul is nourished in its Principle from the *Word* and Being or *Essence of God*: For it is out of God's Word brought and come into a Body.

14. Now if it bring not itself into its own Imagibility and Willing into *Self-hood*, but bringeth its Will again into the Divine speaking, then it gets its Nourishment from the essential Word of God, *viz.* from the *essential Wisdom* of God: This is its Nutriment, from whence it also reacheth and attaineth *Divine* Skill: For every Spirit seeth no otherwise, nor deeper, than only into its essential Imagibility; *viz.* into that Essence wherein it worketh, so that the same hath made it Imagelike through the Imagination: Therewith it formeth itself, and in such Essence vieweth itself, and *so high* also is its Knowledge.

15. Therefore saith Christ: *Except you turn again* with your Will and Imagibility, *and become as a Child*, who hath no Imagibility in its Imagination, *you shall not see God.* Also, *ye must be new born again, or else ye shall not inherit the Kingdom of God: That which is born of Flesh*, viz. of fleshly Image-likeness, *that is Flesh*, and cannot inherit the Kingdom of God: But that which is formed and *generated spiritually*, and through the spiritual Imagination, *that is Spirit*, John iii. 6: *For to be spiritually minded is Life and Peace, and to be fleshly minded, is Death, and Enmity to God*, saith St. *Paul*, Rom. viii. 6, 7.

16. Into what the Spirit of the Will bringeth itself with its Imagination, so that it impresseth and comprehendeth it, therein also it *imageth* itself into *Being* or Essence: For no Spirit can bring any Thing to pass without Being or Essence: If the Eternal One were *not essential*, all would be nothing: And if that ONE had not a Will, there would be no Desire, nor Power, nor Word, nor Essence.

17. Indeed, we acknowledge that the Will of the Abyss hath brought itself into a Longing and Imagination, of itself; whence *Nature* and *Creature* have their Original: Whence also the natural Life hath its Original; which now also out of the Partibleness of the exhaled Will, hath its *own Will* and Imagination, to form and image itself according to its Longing and *Desire*: As we see such changing in Nature, how Nature imageth itself into so many Kinds and Properties; and how those Image *Properties* do every one desire their Like again.

18. Seeing then we understand in Man, that he especially above all other Creatures desireth and longeth after *three* Properties. As first he longeth according to his [b] apprehensive Understanding, after the *hidden* God: And though indeed he seeth him not with bodily Eyes, yet he desireth him. Secondly, He longeth after his *Astrum* or Constellation, out of which the Mind and rational Life is proceeded; therefore the rational Life longeth again after its Mother. Thirdly, He longeth after the *Stars* or Powers of the Earth and the other *Elements*, and desireth them for his Nourishment; and therefore we know also by this Hunger of his, that he must have his Original out of these *three*: For there is also such a threefold *Spirit* out of such an Original to be understood in him; and

[b] Sensible, or conceptive.

But a true Man inclineth himſelf to his Original, and forſaketh all Images, and deſireth no Self-Imagibility of his *Underſtanding*, except what God will frame and ſpeak with and through him; and deſpiſeth *none*, but only diſtinguiſheth the true from the falſe, the good from the evil, and teacheth the Truth with Divine powerful Outflowing and Will.

All Diſputation concerning God's Being, or Eſſence and Will, is performed in the Images of the Senſes or *Thoughts* without God: For if any liveth in God, and willeth with God, what *needeth* he diſpute about GOD, who, or what GOD is?

But that he diſputeth about it, is a Sign that he hath never *felt* it at all in his Mind or Senſes, and it is not given to him that God is in him, and willeth what he will. It is a *certain* Sign that he will exalt his own Meaning and Image above others, and that he *deſireth* the Dominion.

Men ſhould friendly *confer* together, and offer one another their Gifts and Knowledge in *Love, and try Things* one with another, *and hold that which is beſt*, 1 Theſ. v. 21. And friendly *inſtruct* one another, and not ſo *ſtand* in their own Opinion, as if they could not err: Seeing we have a mighty Enemy againſt us, who ſuddenly bringeth ſtrange Images into Man's Thoughts, and maketh Men *inſult*; whence Sects and Schiſms exiſt.

It lyeth in no Man's Perſon, that Men ſhould ſuppoſe that the Divine Underſtanding muſt come *only from ſuch* and ſuch: For the Scripture ſaith, *Try all Things, and hold that which is good*, 1 Theſ. v. 21.

The Touchſtone to this Knowledge, is, Firſt, The *Corner Stone* Chriſt: That Men ſhould ſee whether a Thing enter out of Love into Love; or whether alone purely the Love of God be ſought and deſired; whether it be done out of Humility or Pride: Secondly, Whether it be according to the *Holy Scripture* of the Bible: Thirdly, Is it according to the human *Heart* and Soul, wherein the *Book of the Life* of God is incorporated, and may very well be *read* by the Children of God: Where then the true Mind hath its *Touchſtone* in itſelf, and can diſtinguiſh all Things: If it be ſo that the Holy Ghoſt dwell in the Ground of the Mind, that Man hath Touchſtone enough; *that will lead him into all Truth.*

then also such a threefold *Essence* or Substance, wherein his Spirit worketh, where every Operation longeth after its first Mother, and receiveth its Nutriment from her.

19. But seeing the *Soul*, viz. the inward Ground of Man, in *Adam* the first Man, hath with its Longing and Desire out of its first Mother (out of its first Original) *viz.* out of the Divine *Word* and Will, turned out into the Operation of the Constellation and Elements, and formed itself in that Operation, and plowed itself into a *strange* Imagination, whereby the Divine *Food*, viz. the essential Wisdom of God, is withdrawn; from which, with its longing Desire, it hath broken off itself; thereupon it is wholly blind as to God, and the first *Divine* Essence (wherein God created it) is departed.

20. When the Soul brought its Imagination from that [Divine *Essence* or Substance] out of, and into the *earthly* and Astral Property, then also its Body, wherein the threefold Spirit worketh, became wholly earthly, gross and *beastial*; for into whatsoever the Imagination of the Spirit bringeth itself, such a *Body* also is, through the Impression of the spiritual Desire. As we see in Man, that he hath gotten a gross earthly Body, wherein the Principles now stand in meer Strife, Contrariety, and *Enmity*; from which [1] Fragility. Pain, [1] Corruptibility, and Death exist: Which yet God did forbid him in Paradise, while he yet stood therein, *that he should not eat of the Knowledge of Evil and Good*, with the Imagination, *else he should* fall into such Necessity, Misery, and Death, and *die* to the Kingdom of Heaven, as it is also come to pass, *Gen.* ii. 17.

21. When the Soul brought itself into the earthly Imagination, it brought itself into the earthly *Image*, and lost the heavenly Image; whereas it should image itself into the essential *Wisdom*, viz. into the holy heavenly essential *Word*, and take its Nourishment therefrom; then it imaged itself in the outward *Astrum* or Constellation, and in the Serpent's and Devil's *Desire*; whereby in its noble Image it became a Wizard and *Monster* in the Sight of God, and lost its Angelical Form which it had, as also *Paradise*, and the Kingdom of Heaven; and now with its Ground stood in the Impression of *Darkness* in the Anger of God, and must have ever stood in such wizardly Image, if the great Love of God had not come to help it again, and that the Divine Word, *viz.* its first Mother (its first Original) had not again inspired or spoken the *Grace* into it; so that the same Word would, with its most inward Secresy and *Love*, give itself again into the Ground of the Soul with a new Well-Spring and Fountain, and bring the Soul a *new* Nourishment into its Life, whereby its natural fiery and painful Property becometh changed into the Image of God again.

[k] Adverse. 22. Which great Divine Love would be a *Death* to the [k] contrary Will, as also to the Serpent's and Devil's Poison, and slay the monstrous Image and *false* Imagination, and bring the first Image again into a new Life, which new Life in this introduced Love, should again eat of the essential Wisdom of God, and with its Desire image itself therein, that the true *Divine* Science may be manifested therein again, and might work in a creaturely Life, and so bring itself [l] together into a creaturely *Imagibility*.

[l] In the Midst.

23. To which *End* also God created Angels and Men, because he would image his [m] Formings. Eternal Knowledge with the essential Wisdom in [m] *Forms*, in and with which the Eternal Spirit playeth, and hath thereby erected a *Harmony* of Divine Fullness of Joy, to the endless Solace of such Images, *viz.* of the Angels and Men, and those who have their *Rise* out of God's Word and Power.

24. And even therefore it is that the Eternal Word of the Divine Exhalation, with the Manifestation of so great Love and *Grace* (which inspired or spake itself again in Paradise

Christ's Testaments are a secret Mystery, and are proffered to the *Minds* and Thoughts that are departed from, and come again to God, where the Life bringeth itself to God again, and so will the *Thoughts* that return to God be first fed with Divine Power and Understanding: The same afterwards *kindle* the Life, that it hungereth after God; to which afterwards is given Christ's Flesh and Blood for a [h] *Pledge* and Seal, and the Divine Essence or *Substance* will be imprinted therein; whence the Life is brought again into its Original, *viz.* into God's *Power* and *Word*.

[h] Or Pawn, or Earnest.

A *false* Thought or Mind of Man is nourished again by its Likeness, *viz.* from its own *Conjecture*, or from Highness of Mind, or from the Subtilty of the Serpent: And these it desireth to exalt, and put into an Image; and that Image is a *Branch* on the Tree of *Satan*.

Now that Man which is *fed* from the Divine Power and *Spirit* in his Mind and Thoughts, he is divinely minded, and *bringeth forth good Things out of his good Heart*.

But that Man who is fed in his Thoughts from the Power and Will of the *Flesh*, *he is fleshly minded* only.

When Reason considereth of Christ's Testaments, and thinketh and considereth how yet Christ can be *present* in his Testaments, then it thinketh it is done after an [i] *image-like* Manner.

[i] Imaginary.

And when it knoweth that it is not done in an image-like Manner, then it falleth quite from that, and thinketh HE is present only in *Remembrance:* As when his Word is *preached*, then he worketh thus only in the *same* powerfully; and so it thinketh also concerning his Testaments, that Christ worketh only spiritually *in the Faith*; and that the Testaments are *only* Signs or Symbols, whereby we should instruct ourselves what he hath done for us, and therewith *only* declare his Death, and the shedding of his Blood, and should keep it in lively Remembrance, to our Comfort.

Thus Reason understandeth nothing at all of the *Kingdom* of Christ, much less of his *Person* or of his *Office*; and in that Respect Men dispute and strive about it, and will needs attain it with the searching of Reason; all this attaineth not the true *Understanding:* For Christ's Testaments are heavenly, and Reason is earthly and worldly: It seeketh Christ in the Time [or that which is temporary] and if it find him not therein according to their Power, then it supposeth HE is present only to the [k] *Thoughts*, which cast themselves up to Heaven: But this will *not* renew the Life, and bring it into God again: It will *not make* the New Birth.

[k] Or Senses.

All Strife cometh from hence, that Men do not understand that Heaven wherein Christ *sitteth at the Right Hand of God*; that he is in this World, and that the

after the Fall) is *become* Man, and hath introduced its essential Love, *viz.* the essential Wisdom of God, again *into* our heavenly *Ens* and Substance that was faded as to God; and hath made our Substance, that was faded as to God, *living* in *him*, with the Introduction of his living Divine Essence: And with this introduced essential Love, which gave itself *in* with the Essence of our Souls, as also into our Flesh and Blood, hath with its Will and Desire *broken* the monstrous Will of the Soul, *viz.* the self-fixed image-like false Desire, as also the *Devil's* Imagination, which he had introduced into Man; and hath with his Love brought the false Properties into the *Temperature* again; and is become *Death to Death*, which held us captive, so that it must die to its Wrath and [a] Corruptibility in this introduced Love, and suffer the *human Life*, in this Love to spring forth through IT, to a *new* Will and Eternal Life.

[a] Fragility.

25. This new introduced Love and Grace hath given itself together into the breaking of the human Life, *viz.* into the *dying* of Man, in the Person of Christ, and brought the human received Own-will, with itself, into Death, and broken it; and hath suffered the human Image, (which the Own-will, through its Imagination and Desire of Self-hood, hath made thus gross and *vile*, and brought it from the first Angelical Image into such a Monster) to hang upon the Cross, and there to be put to Scorn; and so hath borne the *Eternal Scorn* which Man must have borne, as a [o] Spectacle upon the Cross. And there openly made it appear before all Angels and Spirits, how this great Grace of Love would *destroy* the Devil's introduced Desire, and Death also; and with this new introduced Love *spring forth* through Death, and bring forth the human Life through Death, and change the Wrath of the Anger of God into Love, and make Darkness Light, and through this new introduced Love, convert and *transmute* the gross (earthly) human Image into a heavenly Image again.

[o] Triumph, or Show.

26. As the Impurity of Gold is changed in the Fire, or much more, as a Man may by the *Tincture* turn Copper, Lead, or gross Iron into Gold; so also is the human Spirit, together with the Body in their *three Principles*, changed into the Divine Power and Property, and through Death brought into an Eternal Life, which consists in Power and Glory in the Will of God.

27. Where now we understand that the human Soul in this transmuted new Birth, and introduced Love, doth again eat of the *essential* Wisdom of God, and with its Will [imageth or frameth] itself in the Divine *Science*, and therein hath Divine Skill and Knowledge: And so by such Resurrection through the Death, (where the Man Christ in the Divine Power is arisen through Death, and hath made Death Life) is become a *Lord over Sin, Death, the Devil, and Hell*, and hath borne all of them in its Resurrection, as a [p] Spectacle on the human Soul and Body, as a Victor over them.

[p] Show, or Triumph.

World ſtandeth in Heaven, and Heaven in the *World*, and are in one another, as Day and Night.

The inward Ground of the Word, out of which the *four Elements* are ſprung, is the Heaven, *viz.* a ſpiritual World: In that inward Power Chriſt ruleth, true God and Man, through the outward World: For where Chriſt ſaith, *Matt.* xxviii. 18, 20. *All Power is given to me in Heaven and on Earth:* Alſo, *I am with you always till the End of the World:* Alſo, *He ſhall rule over all his Enemies, till all his Enemies are laid under him as a Footſtool,* 1 Cor. xv. 25. Pſal. cx. 1. This is to be underſtood of his inward Kingdom, where, in the *inward* Power he ruleth over the outward earthly, and alſo the helliſh.

For the outward World is ſprung out of the inward ſpiritual World, *viz.* out of Light and Darkneſs; which Fabrick, *before* the Office of Chriſt ſtood in the Eternal Creator's Office, who from Eternity hath wrought [or effected] Light and Darkneſs, *viz.* the ſpiritual World; which *Fabrick* is flown forth and become viſible, and brought by God into a Creation, wherein Light and Darkneſs, *viz.* Good and Evil, rule one with another: Where is underſtood *Hell* and Pain in the flowing forth of the Eternal Darkneſs, and the *Light* of Nature, in the flowing forth of the Light; and in that where Evil and Good ruleth alike, is underſtood the Kingdom of *Nature*, with hot and cold, and all other Properties.

This Dominion hath God given to the *Office* of Chriſt, that he being both true God and Man, ſhould rule over all the Propriety, and Self-willing of this Kingdom, where Evil and Good rule one in another. As the *Sun* in the viſible World ruleth over Evil and Good, and with its Light and Power, and all whatſoever itſelf is, is preſent *every where*, and penetrates into every Being, and yet in its image-like Form doth not pluck away to itſelf with its Efflux, but wholly *giveth* itſelf into every Being, and yet ever remaineth whole, and nothing of its Being goeth away therewith: Thus alſo it is to be underſtood concerning Chriſt's Perſon and Office, which ruleth in the inward ſpiritual World viſibly, and in the outward World inviſibly, and thoroughly penetrateth into the *faithful* Man's *Soul, Spirit, and Heart.* As the Fire gloweth through the Iron, and as the Sun worketh through an Herb, ſo that the Herb becometh ſolar, [or filled with the Virtue of the Sun, and as it were ſo converted by the Sun that it becometh wholly of the Nature of the Sun;] ſo Chriſt ruleth in the reſigned Will, in Soul and Body, over all evil Inclinations, over Satan's introduced Luſt, and generateth the Man to be a new heavenly Creature, and wholly floweth with itſelf into him, both as to Divine and human *Power*, ſo that the faithful Man becometh a right *Branch on his Vine*, in which, God and Man (as to that ſame inward New Birth) dwelleth.

28. And here may be rightly mentioned what Christ saith, *John* xvii. *Father, the Men were thine, but thou hast given them unto me, and now I give them* this Victory, *viz. the New Life* introduced into Death, that Death in them also may be destroyed, that they in my Power may go through Death, and in my Power be also thus transmuted, and through my Resurrection *come again to thee*; *and as I am* arisen from the Dead, and have brought their (by me assumed) Humanity, to thee; so that I, as true God and Man in one Person, am *one with thee*, and have possessed the Throne of Glory: *So Father, I will also, that those whom thou hast given me, be where I am, and see my Glory.*

29. Now seeing Christ hath said, *John* vi. *He is the Bread that is come down from Heaven, that giveth Life to the World, and that we should eat his Flesh and drink his Blood; and that whosoever eateth and drinketh the same, he would remain in them, and they should remain in him; and whosoever eateth not nor drinketh not the same, they have no Life in them:* Also, *John* iv. *He would give us the Water of Eternal Life, and whosoever should drink thereof should thirst no more, but it would flow in him to a Fountain of Eternal Life, and Streams of living Water should flow from him.*

30. Therefore here-following I will set down a short fundamental Exposition, what his Testaments, which he left behind him, of *Baptism* and the Last *Supper*, are; what, baptiseth, and is baptised; how it is done, and to what *Profit* and Effect it is done; also how the Participation of his Body and Blood in his Testaments is effected; with what Mouth and what Food it is; also who partaketh thereof worthily; and how it is with the Unworthy.

The Second Chapter.

Of the Institution of Baptism, *what it is, who it is that baptiseth, and what is baptised: And how the* [a] Water-Baptism *is to be understood.*

[a] Or Baptism of Water.

1. WHEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Water*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not *so* burn as to come to a [b] shining Light; so also it is to be understood concerning the Soul, when it brake its Desire off from God's Essence of Love and Meekness; which Divine Meekness in it was a spiritual Oil and Fountain of Water, wherein it [c] *allayed* its fiery Source, and therein its Fire had a shining Light: Then its own *Separator*, viz. the natural *Fiat*, [d] compressed itself, so that by such [d] Compression its Properties became as a hard Stone, or as a *hungry* Source of Fire, wherein there is indeed great Heat, and yet cannot come to any kindling [of Light] as a hard Stone which lyeth in the Fire, and yet [e] is not properly the same with Fire, because of the *hard* [d] Compression of the Stone.

[b] Blazing.
[c] Assuaged, or refreshed.
[d] Text. Impressed.
[d] Impression.
[e] Or is not of a Light Fire.

Now herein conſiſt the Teſtaments of Chriſt, that he offereth himſelf to the [1] Faith, that he will give it his Fleſh and Blood, and all Grace, and ſpiritually *dwell* in Man, as the Sun dwelleth in the Plant, and maketh the Fruit ripe and [a] tender.

[1] Text, *Glauben. Vide* Chap. ii. Ver. 1. on the ſecond Side.
[a] Or ſupple.

So in like Manner is the poor fallen earthly Man, who periſhed in Soul and Body, again renewed, and wrought out to be a heavenly *Fruit*; where in the End *only* the Groſſneſs of the Fleſh falleth from him, and the Spirit together with the Soul remaineth in Chriſt, and alſo here in this Life, according to this indwelling Power, *dwelleth in Heaven*; concerning which St. *Paul* ſaith, *Our Converſation is in Heaven*, Phil. iii. 20. But the Body is in the World, and of the World's Eſſence: And now as the Heaven penetrateth the World, and giveth it Virtue and Power; ſo alſo Chriſt throughly penetrateth the outward Man with his inward ruling Power, and *reſiſteth* the vain Luſt of the earthly Nature.

Therefore ſay I; *none* underſtand any Thing of God, except God work it in his Mind and [a] *Thoughts*; for all natural Knowledge is outward in the World, and ariſeth from its *Aſtrum*, and runneth on in Surmiſings, *doubting* whether a Thing be ſo or no: But the Spirit of Chriſt *aſſureth* in the Soul and Spirit of his faithful, and *witneſſeth in them that they are God's Children*, Rom. viii. 16.

[a] Or Senſes.

Now how this preſent eſſential Participation is effected, and what the Covenant of Grace between God and Man is, both of the *Old* and *New* Teſtament; what *Baptiſm* and the *Supper* of Chriſt are, ſhall be declared in the following Chapters.

The Second Chapter.

Of God's Covenant after the Fall; what the Fall of Man is, and how God hath bound and united himſelf with him again. What the Circumciſion *in the Old Teſtament, and the* Baptiſm *in the New are.*

WHEN any will kindle a Fire, they muſt have ſome Subſtance that will take Fire; it muſt be a Subſtance wherein there is an *Oil* and *Brimſtone*, or it burneth not. For if they caſt a Stone, or the like into the Fire, it will not *ſo* burn as to come to a ſhining Light; ſo alſo it is to be underſtood concerning the poor Soul when it brake its Deſire off from God's Eſſence of Love and Meekneſs; which Eſſence in the Beginning was in it, as a ſpiritual Oil and Water, and it was as a ſpiritual Brimſtone, wherein the Light of God did burn; then it brought itſelf into its own Deſire, whereby it was ſhut up as a *hard Stone*, and loſt all its Love and Meekneſs, and was as a burning Brimſtone Spirit, which could not be remedied, unleſs the Oil of Divine Meekneſs and Love flowed into it again.

2. And yet a Man may understand that there is not only a *hot* Fire in the perished Soul, as a hot burning Fire-Source, but also a *cold* Fire-Source, wherein hot and cold stand in eternal Strife and * contrary Will, as the Cause of the true *Fire*, viz. a dark Fire-Source of Anguish, wherein there is always a *Desire* of kindling, and yet no kindling may be effected, because of the strong ? Compression: And that the Substance of the oily and watery Meekness *is gone*, and is shut up in such a hard and indissoluble Death.

* Or Opposition.

? Text. Impression.

3. And this is now that which God said to *Adam*: *The Day when thou shalt eat of the Tree (or Fruit) of the Knowledge of Good and Evil, thou shalt die the Death.*

4. Thus the poor Soul is *poisoned* through false Imagination, and through its own * Compression of its Desire is come to be such a hungry Fire-source, which is only a *shutting in* of the true Life, and a Ground of Darkness, a Source of Enmity and Contrariety, wherein there is no more any true *Ens*, wherein the Life might bring itself into Light.

* Text. Impression.

5. As a hard Stone is shut up, so the Soul was shut up, and was out of the good Love-Life a Poison-Life, after that Manner as out of *Angels* there became *Devils*; which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and *cannot* attain the kindling of the Light: The Cause is this, that they are become Enemies of the Divine Love; that the Love is to them a Death of their evil Will and Essence, which would slay their false Life in the twinkling of an Eye, if they did but come therein.

6. This * compressed Substance of the Soul, *perished* as to God, and blind as to God, the great Love of God, out of *meer* Grace came again to help, as soon as the Soul together with the Body was thus fallen, and spake in, or breathed in itself again into the *Center* of the Soul, *viz.* into the compressed, shut up, and vanished heavenly *Ens* of the Soul, *viz.* into the Source of Meekness which it had, which was no more moveable.

* Text. Impression.

To this flowing into the human Property there must be a Subject, as a *Medium*, or Means, or ° Antitype, whereby it may be done; whereinto also the human *Faith* entered, and received the Virtue or Power through a *Medium* or Mean.

This *Medium* in the Old Testament is the *Circumcision*, together with the *Sacrifices*; and in the New Testament it is the Holy *Baptism*, and *Supper* of Christ, together with the *Word taught*, whereby the Divine Love and Meekness, as the right ? anointing Oil of Divine Power is again flown into * Faith; and so the shut Mouth of the Soul is received into, and comprehended in the Covenant of God, and opened again by the sweet *Grace*, so that it can again eat of the heavenly *Manna*.

° Resemblance, or Thing of the like Nature.

? Balsam, or Unction.

* *Glauben.* See Chap. i. Ver. 28, on the second Side.

What signifieth now this anointing?

Answer. Nothing else, but that as Man is *tinctured* again in Soul and Body, and so throughly penetrated and healed, that he is *capable* of the Divine Power again, *viz.* of the Divine Fire of Love; so must his Brimstone Spirit of the wrathful fiery Soul, perished as to God, be remedied again by the Covenant of God, by such an *anointing* Oil; as with the Baptism there is poured into it the *Water* of the Eternal Life of Divine Meekness, and in the Supper is poured into it the *Fire*-burning Love in the Life of our Lord Jesus Christ.

Reason saith: *Cannot God forgive Man his Sin without a Medium?*

Answer. The Matter was not about Forgiveness: The Soul wanted not *only* Forgiveness but a *new Birth*. It had brought itself into Own-will, and quite broken itself off from God's Will, whence the Eternal Darkness existed in it: For the Source of its Life, *viz.* its own *Separator* (understand the *Cause* of its creaturely moving and Life) had lift up itself, and the Properties of Life were quite gone forth from their *Temperature*, and had brought themselves into a strange burning Fire, *viz.* into an anguishing Heat and Cold, into Eternal Hunger and Thirst, into Horror and *Despair*; where, in the Life of the Body and of the Soul, all Properties were *against* one another, and Man stood in an Eternal *dying* Source: He was become quite blind and dead as to God; and the more he moved himself in his own Ability to apprehend God, the greater was his anxious Source: For the poor Soul was by *Lust* gone into Earthliness, wherein Satan and the Spirit of Error had captivated it, and made it wholly *monstrous*; and now the more it sought Rest therein, the greater was its Pain.

And this now is that which God said to *Adam: The Day when thou shalt eat of the Tree of the Knowledge of Good and Evil, thou shalt die the Death*, Gen. ii. 17.

Thus the poor Soul is *poisoned* through false Imagination, and through its own ? Compression of its Desire, is come to be such a hungry Fire-source, which is only a *shutting in* of the true Life, and a Ground of Darkness, a Source of Enmity and Contrariety, wherein there is no more any true *Divine Ens*, wherein the Life might bring itself into Light.

? Impression.

As a hard Stone is shut up, so also the Soul was shut up, and out of its good Life there became an evil Life; as out of *Angels* there became *Devils*, which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and *cannot* attain the kindling of the Light, and are an Enemy of all Love and Truth.

This compressed blind Soul-substance, and *perished* as to God, the great Love of God came again to help instantly after that Fall, and spake itself in again into the *Center* of the Life, as a new Covenant, *viz.* into the Source of Meekness which it had, which Love-source in it was no more moveable.

7. Into this [Soul] the moveable Power ſpake in itſelf again to be a new *Center* and Covenant, that God would in the Fullneſs of Time in this inſpoken Voice of *Grace*, and in Man's vaniſhed heavenly *Ens* introduce and manifeſt his living *Ens*, viz. the eſſential Word of his Power and Wiſdom, with the moſt high Love, *viz.* the Name JESUS out of JEHOVAH, and therewith make the vaniſhed Eſſence or Subſtance of the heavenly Part living and growing again, whereof the Soul ſhould eat, and thereby its anxious Fire-ſource would be tranſmuted and changed into a Love Fire.

8. This *inſpoken* Grace-Word of the Serpent-Deſtroyer, that is it now, which the Souls of the holy Children of God *before* the Incarnation of Chriſt, have kindled, that they believed God and his *Promiſe* of the fulfilling that was to come: And in *this Faith* have they ſacrificed.

9. For their Sacrifices, eſpecially of the firſt *Fathers after* Adam, were only that they repreſented an Image or Figure, how the Soul ſhould be ſacrificed in the Fire of GOD's Wrath; and how through this inſpoken Grace-*Ground* and Covenant, the Soul ſhould be tranſmuted in the Fire of [b] God's Wrath, and changed into a Love-Fire, and how it ſhould enter into the Death and dying of its Self-Will with the falſe Imagination, and ſhould burn away the falſe Will in the *Fire* of *Wrath*, and in the Power of this inſpoken Grace of the Love and Meekneſs of God, go forth through the *Fire* into a clear *Light*, and ſo become a new-born Child, that is no more dark but light: And how the introduced Poiſon of the Serpent muſt ſever itſelf therefrom, as the *Smoke* ſevereth itſelf from the Fire and Light; ſo that then the Fire and Light becometh a clearer Glance, and no more ſhut up, as in the *Wood* it lyeth ſhut up in the Eſſence.

[b] Or God's Wrath Fire.

10. This Image, Type, or Figure, they ſet before them with their Sacrifice, and introduced their Imagination thereinto, with the inſpoken Grace of *the Seed of the Woman*, and Serpent-Deſtroyer; that ſo their *Imagination* might form, mould, or image itſelf in the Figure of Chriſt, that ſo the Spirit of their Will might ſtand in a [c] modelling, wherein it might work in the Grace.

[c] Or Imaging.

11. For without Subſtance no working can be; therefore they imagined or typified to themſelves the *Regeneration*, with the Sacrifices by Fire, and formed or imaged in them the Serpent-Deſtroyer in the *Fire*, how HE would change God's Fire of Wrath in the Soul's-Fire into a Light and Love-Fire, and how the Enmity would *ſever* itſelf from the Soul; and how the Soul ſhould through Chriſt's Death (where the Love of God gave up itſelf into this Fire) be changed into an Angel.

12. By this immodelled Image or Type they pierced with their Deſire and earneſt Prayer to God; and God's Word of Grace alſo thus had modelled and inſpoken itſelf in Men: And now there was a Conjunction between God and Man; for the human Deſire went with this Image into God, and God's Love-Deſire went into this Image of the Serpent-Deſtroyer; and ſo the Deſire of Man brought this Image of the Imagination into the Sacrifice; and ſo the Sacrifice was kindled with the holy Fire.

Note. And it was not a common Fire that they had. If thou *Babel*, couldſt underſtand this, it were well for thee, and thou *wert* delivered from the Fables wherein thou runneſt on thy Courſe.

13. *This* holy Fire conſumed their Sacrifice through God's Imagination and kindling; to ſignify how [d] the beaſtial Image of Man ſhold be *preſerved* in the Fire of God, and the *Groſſneſs* of the Element be conſumed; and out of the Fire's Conſuming ſhould go

[d] Or Animal Image.

And did set into the human perished heavenly *Ens*, his new Grace-Covenant, *viz.* the Destroyer of the Serpent; that God would in the Fullness of Time, in this inspoken Voice of *Grace* introduce thereinto, and manifest therein his living *Ens*, viz. the living Word of his Power and Wisdom, with the most high Love, *viz.* the Name JESUS, and therewith make the vanished Essence or Substance living and growing again; from whence the Soul should again eat of the heavenly Substance, whereby its anxious Fire-Source would again be changed into a Love-Fire: Of which *the dry Rod of* Aaron, [mentioned] by *Moses*, *which grew again and bare Almonds*, was a ' Figure.

' Text, *Bild*, Image, or Type.

This *inspoken* Grace-Word of the Serpent-Destroyer, is it now, which the Souls of the holy Children of God, *before* the Incarnation of Christ have kindled, that they believed God and his *Promise* of the fulfilling that was to come: And in *this Faith* have they sacrificed.

For their Sacrifices, especially of the first *Fathers after* Adam, were only that they represented an Image or Figure, how the Soul should be sacrificed in the Fire of God's Wrath; and how the Soul should through this inspoken *Ground* of Grace and Covenant, in the Fire of God's Wrath be changed into a Love-Fire: How it should enter into Death and a dying to its Self-Will of false Desire: How the false Will should be burned off from it, and in the Power of this inspoken Grace of the Love and Meekness of God, spring up or go forth through the *Fire* into a clear *Light*, and so become a new-born Child, which is no more dark but light; also did live no more in its own Will, but in God's Will: And how the introduced Serpent's Poison in this Transmutation doth sever itself therefrom, in that Manner as the *Smoke* severeth itself from the Fire and Light; whereas then the Fire and Light becometh a clearer Glance, and is no more shut up, as it lyeth in the Essence of the *Wood* shut up: Even as the (Holy) Divine Fire of the Soul was through Sin thus also shut up, which *none* could unshut and kindle, but only the Love of God in this incorporated Grace-Covenant.

This Image, Type, or Figure, they set before them with the Sacrifices [looking] upon the future fulfilling, and introduced their Faith, with the inspoken Grace of *the Woman's Seed* and Serpent-Destroyer; that so their *Faith* might thus form or mould itself in the Figure of Christ, that the Spirit of their Will might stand in the Figure and Image of Christ, that their Faith might work in that incorporated Grace.

For without Substance no working can be; therefore they imagined or typified to themselves the *Regeneration* with the Sacrifices by Fire, and formed or imaged in them the Serpent-Destroyer in the *Fire*; [typifying] how he would change God's Wrath-Fire in the Soul into a Light and Love-Fire; and how the Enmity would *sever* itself from the Soul; and how the Soul should through Christ's Death, (in which the Love of God would give up itself into this Wrath-Fire) be changed into an Angel.

By this immodelled Image or Type, with their Desire and earnest Prayer they pressed through the Sacrifice to God; and God's Word with the Grace, had thus also with the Covenant modelled itself in Men: And now there was a Conjunction between God and Man; for the human Desire went with this Image through the Sacrifice in the holy Fire into God, and God's Love-Desire went into this Image of the Serpent-Destroyer: For God kindled the Sacrifice with the holy Fire.

And it was not a common Fire that they had in their Sacrifices, though they used Wood and Sacrifices thereto: Yet their Fire was not from a Stone and a Steel, but from the highest Tincture of the Paradisical Ground, from whence the Fire of Life is sprung: If Man could understand it, and did not so run on in Blindness, it were well for him, and he *were* delivered from *Babel* and Fables.

This holy Fire consumed their Sacrifices through God's Imagination and kindling; and there the human introduced Will, which hangeth to Earthliness, is cleansed, and in the holy Fire purged and ransomed from Sin, upon the future fulfilling. For the

forth the right, true, created, pure, bright ſpiritual Image in *Adam*, which through this great Love ſhall be preſerved and brought through into *Clarity* by the Fire; in which new Image, the Love itſelf would be the Fire of Life, that it might *no more* imagine and imprint Falſehood.

Note. 14. With ſuch an *Imagination* and *Beſief*, or Faith, the firſt Men *before* Chriſt's Time, (before he manifeſted himſelf in this incorporated Grace-Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into that Grace, wherein their Soul came into Divine Reſt, until at the *fulfilling*, that Chriſt fulfilled this Proceſs, and aroſe from Death; and then he alſo with his Life and Subſtance in them, *viz.* in their inward Ground of the heavenly Part which vaniſhed in *Adam*, aroſe; and they *have* put on Chriſt, as to the Soul and ſpiritual Subſtance, and ſo now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle, *viz.* the outſpoken, formed, ſubſtantial, *outward Word*, with its Spirit of the Reſurrection at the laſt Day: As alſo it is thus to be underſtood concerning Chriſtians, which here *have* put on Chriſt.

Note: 15. This Ground of the *holy Fire* began with *Adam* and *Abel:* When *Abel* and *Cain* ſacrificed, *God* looked graciouſly on *Abel's* Sacrifice; for the Image or Type of *Chriſt* ſtood with his Imagination of Faith therein; therefore *God* kindled his Sacrifice with the holy Fire, and it was acceptable before him; for *it* was a Conjunction with the Divine Deſire. But *Cain's* he looked not graciouſly on, for he had not *ſuch* Faith or Belief, but ſtood in the periſhed Nature's own Luſt and Deſire, and had imprinted or imaged to himſelf the Kingdom of *this World*; and therefore the holy Fire would *not* kindle in his Image or Type.

16. For *Cain* ſtood in the Image of the *periſhed Adam*, as a right Figure of *Adam* after the Fall: And *Abel* ſtood in the Figure of the New Regeneration, *viz.* in *Chriſt's* Figure [ſignifying] how Chriſt would with his Sacrifice go into Death: And ſo the Image of the periſhed *Adam* ſtood near *Cain* [ſignifying] how Chriſt was come to ſeek loſt Man, and to generate him anew with his Sacrifice.

17. But as the Vanity of Men got the *upperhand*, and their Nature became ſtill more evil and ſhameful, then was quenched this *underſtanding* of the holy Fire among them, till the Flood came upon them and deſtroyed them; which was a Type of the *Baptiſm* [ſignifying] how the Water of Eternal Life, *viz.* God's ſubſtantial Meekneſs, would drown and quench that falſe Fire, *viz.* the falſe Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekneſs of God to a *new Life* of Light.

18. But when God renewed his Covenant with *Abraham*, which was eſtabliſhed in

• With. Paradiſe, then HE gave him the Figure of Chriſt again • in the *Circumciſion* [ſignifying] how Chriſt with his heavenly Blood would cut off Sin and Vanity from our unclean Birth; and therefore the *maſculine* Perſons muſt be circumciſed in that ſame Member, whereby the human Propagation is effected.

Ground out of which this holy Fire came, manifested itself *afterwards* in Man's Life, in the Person of Christ.

Thus stood the Figure in their Sacrifices [to shew] how the earthly Image of Man should be preserved in the Fire of God, and how the *Grossness* of the Elements should be consumed, and out of the consuming of the Fire should go forth the right, true, created, pure, bright, spiritual Image in *Adam*, which in the Fire of God's Wrath, through this holy Fire of the great Love should be brought into *Clarity*: In which new Image the great fiery Love would itself be the Fire of Life, that it might *no more* imagine Falsehood.

With this Faith the first Men *before* Christ's Time, (before Christ manifested himself in this incorporated Grace Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into the Grace, wherein their Soul came into Divine Rest; *Note*, till Christ *fulfilled* this Type, and arose from Death; and then he also with his Life and Substance in them, *viz.* on their inward Ground of the heavenly Part which vanished in *Adam*, arose, and was manifested, and they put on Christ in Soul and Spirit, and so now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle of the visible World's Property, *viz.* the formed, outspoken, substantial Word of the Resurrection at the last Day: As also it is thus to be understood concerning Christians.

This Ground of the *holy Fire* began with *Adam*, with *Abel*, and *Cain*: When *Abel* and *Cain* sacrificed, *God* looked graciously on *Abel's* Sacrifice, and kindled it with holy Fire, and *the sweet Smell went up before the LORD*: For the Image or Type of *Christ* in his Faith stood therein, therefore *God* kindled his Sacrifice with holy Fire, and it was acceptable before God; for it was a Conjunction with the Divine Desire. But *Cain's* he looked not graciously on; for he had not *such* Faith or Belief, but stood in the perished Adamical Nature of own Lust and Desire, and had imprinted or imaged to himself the Kingdom of *this World*; and therefore the holy Fire would *not* kindle in his Sacrifice.

Cain stood in the Figure of the *perished Adam* after the Fall, and *Abel* stood in the Figure of the New Regeneration; [signifying] how Christ would with his Sacrifice go into Death, and die for Man: And so the Image of *Cain* stood *near* [signifying] how Christ was come to seek the poor fallen Man, and with his Sacrifice generate him anew.

But as the Vanity of Man got the *upperhand*, and their Nature became still more evil and shameful, then was quenched this *understanding* of the holy Fire among them, till the Flood came upon them and overthrew them; which was a Type of the *Baptism* [signifying] how the Water of Eternal Life, *viz.* God's substantial Meekness, would drown and quench that false fiery Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekness of God to a *new Life* of Light.

Now when the Time came that God renewed his Covenant with *Abraham*, which he had established in Paradise, HE gave him the Figure of Christ again • in the *Circumcision* and the holy Fire; as is to be seen by the Sacrifices of *Abraham*, Gen. xv. *how the Fire came forth between the Parts, and how* at the same Time *in a Vision Terror and great Anguish fell upon him*; all which signify the Death of Christ, and the Transmutation of Souls.

• With.

The Circumcision of the Member of the human Propagation was a Figure [signifying] how the fleshly Man of masculine and feminine *Seed*, should be cut off from the Image created in *Adam* through the Death of Christ, with the Anger of God; and through the Bloodshed of Christ be again brought into the *Eternal* Virginity: Therefore must the *masculine* Persons be circumcised on that same Member, to signify the unclean Birth after a bestial Manner, which is a * Vanity in the Presence of God; therefore God set his Grace-Covenant in the Figure of Christ on this Member, and so set Christ before him, whom he had set up for a Throne of Grace, *that they might walk before him, and that his Anger might not eat them up*, Gen. xvii.

* Abomination.

19. Further he sets before him the Figure of Christ by his Son *Isaac*, in calling him to sacrifice and slay his Son on the Wood, how it would go with the human Redemption; how Christ would be a Sacrifice in our received Humanity: And he awakened *again* the holy Fire which devoured his Sacrifice, to signify how God's Love-Fire would swallow up into itself God's Wrath-Fire in Man, and turn it into Divine Love; and thereupon gave him the Promise that the *Seed* of his Covenant, which would through this holy Fire, through the Transmutation, through the dying of Vanity, grow forth in the Love-Fire, *would be so great* and so many *as the Stars in the Firmament:* Thus would God's Children through the Sacrifice and Death of Christ through this changing, grow forth out of the holy Fire.

[f] Reconciliation.

20. This stood in the *Old Testament* in the Figure, and the [f] Atonement was done in the Sacrifice through the holy Fire, which Fire was an Image of the Wrath of God, which would devour in itself the *Sins* together with the *Soul*: For the Father's Property in the Wrath was turned into this [g] Fire-Smoke, and the Son's Property in the Love and Meekness brought itself [h] in the Wrath; for they sacrificed the Flesh of *Beasts*, but yet they brought their Imagination and Prayer into the *Grace* of God, and imaged or imprinted themselves in the Covenant of the Grace of Love.

[g] Fire-Noise.
[h] Or into.

21. And with this imaging or imprinting they entered into the *Sacrifice*, as into the Fire of God's Wrath and Divine Love, wherein the Atonement was done: And so the Wrath-Fire of their introduced Desire took the earthly Vanity, and consumed it through the beastial Property of the Sacrifice; to signify that Man *outwardly* hath assumed to himself beastial Properties, and awakened them in him through false Lust.

22. Seeing then all such beastial Properties hung to the *Mind* of Man, *viz.* the Animal Soul from the *Constellation*, so that their Prayer and Will were not pure before God; therefore God's Fire-Wrath consumed this beastial Vanity of Man in the *Sacrifice* through beastial Properties, and their immodelled Image or Type of the Grace went with their Prayer into the *holy Fire*; and there was the Soulish-Desire *received* in that same holy Fire, now pierced with the received human Desire, through the Father's Wrath-Fire in the Sacrifice.

[i] Atoned.

23. And thus the Children of *Israel* in the Sacrifice and Fire were [i] *released* from their Sins and Vanity in a spiritual Manner, upon the *future* fulfilling, till Christ would come and assume our Humanity, and give up himself to God his Father (as a Sacrifice) into his *Wrath-Fire*, and with the manifested Love-Source in the Name JESUS, turn the Wrath into Love; where then the Wrath swallowed up the human Own-Will, and God's Love-Will, through Christ's Love, grew forth through Death and through the Wrath, and the Humanity went through *Death* into the Eternal *Life*.

24. In this Manner was *Israel* in the Type of Christ, through the Covenant of God, through the Sacrifice and Fire, after a spiritual Manner ransomed from *Sins*; for *Israel's* Faith went through the Sacrifice into the *Covenant* of God, *viz.* into the Grace-Atonement of the Woman's Seed, and God's Imagination went also into his Covenant made with *Adam* and *Abraham*; and there was a Conjunction, and the true Atonement in the Covenant was done through the holy Fire; which holy Fire afterwards in *Christ* manifested itself in the Humanity, and took away the Strength from the Poison of the *Wrath* of God, and turned it into Love, and brake open the strong Impression of Death in the Soul's Fire, and brought the Divine *Love* and Meekness thereinto.

25. But when the Time drew near that GOD would manifest his Love-Fire through his Covenant in the Humanity, that the same Fire should be kindled in the human Life, then God *renewed* the Type, and with St. *John* began the *Water Baptism*, and brought his *Covenant* out of the Circumcision into the Baptism.

26. But saith Reason: *What is, or signifieth* Water-Baptism? *What doth God thereby? Also, What doth it effect?*

And he ſets the Figure of Chriſt forth with his Proceſs near upon *Iſaac* [ſignifying] how the Redemption of Mankind ſhould be effected. How God's Love-Fire ſhould ſwallow up into itſelf God's Wrath-Fire in Man, and turn it into Love; and thereupon gave him the Promiſe, that *this incorporated Seed*, which would through the Tranſmutation in the Fire, through the dying of Vanity, grow forth in the Love-Fire, *would be ſo great as the Stars in Heaven.*

But when the Time drew near that GOD would manifeſt his Love-Fire through his Covenant in the Humanity, that the ſame Fire ſhould be kindled in the human Life, then he brought his *Covenant* [typified] with Circumciſion, into Water-Baptiſm, and with St. *John* began the *Water-Baptiſm.*

But ſaith Reaſon: *What is, or ſignifieth the* Water-Baptiſm? *What doth God work thereby?*

[k] Text. Impressed.

Answer. As is mentioned before: The Soul had so hard [k] compressed itself in its Properties in the wrathful *Anger* of God, that *thereby* it stood in Eternal Death: In it was no Divine *Love-Ens* more manifest or moveable, wherein it might be able to kindle the holy Fire of the *Love* of God; and therefore God sent the Baptism before this holy kindling, and set it in the first Covenant: For when the Word and the Power of the holy Fire became Man, and manifested itself in Christ, then the holy Word in the holy Fire, through the assumed Humanity, *spake* in itself *into* its Fellow-Members, according to the Humanity.

[l] *Eintauchen,* Soaking, or steeping. [m] Instituted.

27. Now if this Inspeaking should take Effect in Man, and become *substantial,* then must the Divine [l] Infusion go before: For as the Word in the Covenant manifested itself in the Humanity, then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love was the Covenant set [m] and placed in the Water-Baptism: For seeing Man was earthly and elementary, there must also be an elementary *Medium* or Means for that Purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a human natural Substance might be in the Middle, whereinto the *Divine* and also the *human* Imagination might enter, and infuse itself in the Humanity for a new *Ens* or Kindler, wherein the holy Fire might kindle itself in the dry Soul's-Fire.

28. As was done under Circumcision in the Sacrifices, there the beastial *Fat* was a Medium, wherein by such kindling, the human Desire through the Covenant went to meet God, and God's Imagination went into the Covenant: Thus stood the holy Fire in the Covenant, opposite to the Wrath in the Introduction of the human *Desire* in the Sacrifice: God's Imagination in his Love-Fire went into the Covenant, and the human Imagination went also through the Sacrifice in the Fire into the Covenant; for in the Fire was God's *Wrath* met opposite, where through the human Imagination must go into Covenant, and so consume the Sin and Uncleanness in the human Desire, which pierced to God: Thus stood in the Covenant the *Love*-Fire, met opposite to the human Desire; and the same took the human Desire in the Wrath-Fire to it, according to its Purity.

29. As may be seen by *Moses* on Mount *Sinai,* where first the Father's Property in the Covenant out of the Wrath-Fire opened itself, and required Man's Righteousness, that the same should walk before God in full Obedience and Purity, and in *Purity* draw near unto him through the Sacrifice in the Fire; and if not, then he would devour them in the Curse through this Wrath-Fire, which was an Image, Type, or Shadow, [signifying] how the human Vanity should, and must be *purged* through God's Wrath-Fire: But in the same Wrath-Fire stood the Love-Fire, met opposite in the Covenant in the Sacrifice, as an Image of Christ, and quenched the Wrath-Fire, so that the Soul's-*Desire,* with its Prayer and Will, could *pierce through* this Wrath-Fire into God.

30. This Love-Fire, that stood opposite to the Wrath in the Sacrifice, which also the Wrath-Fire kindled, so that it *devoured* the Sacrifice, that is it, which in the Limit of the Covenant in the Seed of the Woman, *awakened* itself with the heavenly Substantiality, *viz.* with the essential Wisdom, and gave itself up into *our* Substance, vanished as to God, yet *heavenly.*

31. Our Substance, vanished and shut up in Death, was signified by the dry Rod of *Aaron*; which Substance grew in this awakening and introducing of the heavenly *living* Love [n] Essence, where God's Substance became Man, in whom the holy Fire *could* burn: For the Divine *Ens,* which vanished in *Adam,* which grew again with such kindling, was the Food of this Love-Fire, as a spiritual *holy* Oil, wherein the Love-Fire could kindle and burn; and that same Love-burning was the new Life of the *Regeneration.*

[n] Or Substance.

[o] By OTHER may be meant *other Men* than the Man Christ himself.

32. But seeing in [o] OTHER *Men* there should not be effected *such* a supernatural kindling through the *special* moving of God; [but] that other Men should *all be kindled* through *this* holy Fire out of Christ; therefore went the Covenant through the Water-

Anſwer. As it is mentioned above: The Soul had ſo much enraged itſelf with Wrath in its Properties, that *thereby* it ſtood in Eternal Death: In it was God's *Love-Eſſence* no more manifeſt, wherein it might be able to kindle the holy Fire of God, *viz.* the holy Life; therefore God ſent the holy Baptiſm *before*, and ſet it in the Covenant. For when the Word, *viz.* the Power of the holy Fire, became Man, and revealed itſelf in Chriſt, then Chriſt with the holy Fire, through the aſſumed Humanity, *inſpake* himſelf into his Fellow-Members, according to the Humanity.

Now if this Inſpeaking ſhould take Effect, and become *ſubſtantial*, then muſt the Divine * Infuſion go before: For as ſoon as the Word manifeſted itſelf in the Humanity, then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love in the Covenant, was the Covenant ſet in the Water-Baptiſm: Seeing Man was of an elementary earthly Kind, there muſt alſo be an elementary *Medium* or Means for that Purpoſe, wherein the flowing forth of the Divine Love in the Covenant might take hold; that a human natural Subſtance might be in the Middle, whereinto the *Divine* and *human* Imagination might enter, and † infuſe itſelf in the Humanity for an *Ens* or Kindler, wherein the holy Fire might kindle itſelf in the dry Soul's-Fire.

* *Eintauchen.*

† *Eintauchen.*

As was done by the Circumciſion and in the Sacrifice, where the beaſtial *Fat* was a Medium, wherein the human Deſire in ſuch kindling with the Covenant went to meet God; and God's Imagination went thus to meet the Covenant in Man. Thus ſtood the holy Fire oppoſite to the Wrath, and conſumed the Uncleanneſs in the human *Will*, that it might pierce to God.

By *Moſes* on Mount *Sinai*, we ſee this Image alſo, where firſt the Father's Property in the Fire manifeſted itſelf, and required Man's full Obedience to live before God in Holineſs, and draw near to him in *Purity* through the Sacrifice; if not, then would he devour them in the Curſe through this Fire, which alſo was an Image, Type, or Shadow, [ſignifying] how the human Vanity ſhould and muſt be *purged* through God's Wrath-Fire: But *Iſrael* could not through the Fire come to Salvation and the Love of God, and through *Moſes* go into the promiſed Land, but through *Joſhua* and *Chriſt*.

Therefore God brought his heavenly Subſtance with his Covenant into the Water-Baptiſm, that there might be a tolerable *Medium*, whereby he might introduce his Love-Eſſence into our vaniſhed, alſo heavenly Subſtance, wherein the holy Fire might *kindle* itſelf again.

Baptism, with the out-flown Grace *first* into the heavenly *Ens* of Man, *viz.* into the vanished Substance, wherein the incorporated Paradifical Covenant of the Serpent-Destroyer *stood*, and pierced into the same Covenant.

33. Yet seeing the human Essence, which was become *earthly*, should go together with such piercing in; therefore there must also be such a *Medium* for it, wherein the human Essence can take hold: For in God's Holiness it cannot take hold, for the Will was rent off from that; therefore there must now be a *Similitude*, wherein the Imagination of the human Nature may take hold.

34. For Christ also had *this Similitude*, viz. the Elements, received from us Men, that the Divine Imagination might take hold in the *Water*; that so the Divine and human Imagination together, might awaken and kindle the incorporated Paradifical Covenant, in that Manner as a glimmering (*Mother*)-Fire or Tinder-Fire cometh into the Wood and glimmereth.

35. After such a Manner, through the Baptism, was introduced a Divine Mother-Fire of the holy Fire (a holy and Divine glimmering Fire) which destroyed and brake *Sin and Death* to Pieces in the *Inwardness* of Man, *viz.* in the vanished heavenly *Ens*, from which the dry withered Tree of the inward Ground *might* receive a Life again, *viz.* a spiritual *Oil*; in which new spiritual Oil of the *Power* of the Divine Light, the Love-Fire, *viz.* the New Life, should burn.

36. This is now the *Water-Baptism*, to which the Holy Ghost in the inward Ground is the *Hand*, which with the flowing forth of the Divine Love out of Christ's Suffering, Death, and Resurrection, *baptiseth* with his Victory; that is, he infuseth Christ's Humanity, Suffering, Death, and Resurrection, into the inward Ground, and *kindleth* the incorporated Paradifical Covenant with this Fire, that the dry Rod of *Aaron buddeth* forth.

37. For with this Infusion of the Holy Ghost Christ is bestowed upon Man: He is hereby incorporated to *Christ*, and the heavenly *Ens*, which in *Mary* assumed our human *Ens*, with the whole Process of Christ, is put on him, and imprinted in his even heavenly vanished *Ens*, to a new Life which hath overcome Death.

38. As a *Tincture* tinctureth wholly, and thoroughly penetrateth the *Metal*, or as Fire gloweth quite through the Iron; so here it is to be understood concerning those who are *capable* of such Infusion, as shall further be taught.

Even therefore, becauſe the human Eſſence was become *earthly*, that Man might bear or endure it; for there muſt be ſuch a *Medium*, wherein the human Eſſence *can* take hold: For in God's Holineſs without a *Medium*, it cannot take hold; the Will was rent off from it.

Therefore *God became Man*, that he might [cauſe to] flow in us his Deity with the Humanity, that we might comprehend or take hold of him: Alſo, that the Divine Imagination *might* introduce and awaken itſelf in Man, and *co-work* with the human [Imagination]; and therefore he aſſumed the Humanity, that he might work in us with the Deity through the Humanity.

Thus with the Water-Baptiſm was a glimmering Mother-*holy* Fire *imprinted in God's Love for a Subject* or Object of Divine Imagination or working, whereby Death, according to the *Inwardneſs* of Man, would be broken to Pieces, and a New Life ſpring forth: As Fire in Wood beginneth to glimmer, ſo was this *Infuſion* or baptiſing, an * anointing of the Holy Spirit for a new Life's *Oil*, wherein the Divine Light *might* kindle itſelf.

* Or Unction.

This is now the Ground of the *Water-Baptiſm*, to which the Holy Ghoſt in the inward Ground is the *Hand*, which with the flowing forth of the Divine Love out of Chriſt's Suffering, Death, and Reſurrection, *baptiſeth* with his Victory; that is, he infuſeth Chriſt's Humanity, Suffering, Death, and Reſurrection into Man, and kindleth the incorporated Paradiſical Covenant with this Fire, that the dry Rod of *Aaron* cometh to *bud forth* again.

For with this Infuſion of the Holy Ghoſt Chriſt is *beſtowed* upon Man: He is hereby incorporated to *Chriſt*, and the heavenly *Ens*, which in *Mary* aſſumed our human *Ens*, with the whole Proceſs of Chriſt, is put on, and imprinted in him to a new Life.

As a *Tincture* tinctureth the *Metal*, or as Fire gloweth through the Iron; ſo here alſo it is to be underſtood concerning thoſe that are *capable* of this Infuſion, as it followeth further.

The Third Chapter.

A briefer and more *fundamental Instruction, how Man is baptised by the* Holy Ghost, *with Christ's Suffering, Death, and Resurrection, in Body and Soul.*

1. WHEN God would introduce his Covenant with the Circumcision into the *Water-Baptism*, then the Word of the inspoken Grace, wherein the holy Fire of God was, first *beforehand* became a Man, and assumed first beforehand the Woman's Seed, as *our Soul* and Humanity, that he *might* baptise us with the living Covenant, which was become a Man.

2. For the Body of Man, to which the Baptism was *necessary*, was out of the Elements: And now if it should be baptised, the Covenant must first beforehand give itself into an elementary *Medium*, as in the Humanity of Christ, and sanctify that *Medium*, that Man might through this *Medium* be baptised.

3. For it was not to be done *only* for the heavenly Substance of Man, which vanished in *Adam*, in which the Covenant in Paradise incorporated itself, that it *alone* should be baptised: No; but also for the Soul, and for the Body, out of the *Limus* of the Earth.

4. The *whole* Man *needed* the Baptism: All the three Principles of all the *three* Worlds in Man, must be baptized, *viz.* the *first* Principle is the Eternal Nature, *viz.* the true Soul's Life, that came out of the Word of the Inspeaking, into the Body: The *second* Principle is the true Eternal Spirit, *viz.* the holy Power of the Light and Love (which I call in this little Book the heavenly vanished *Ens* and Substance in *Adam*) wherein *Adam* vanished, *viz.* the Soul's-Will departed out from it: The *third* Principle is the Astral Animal Soul, *ex Spiritu Mundi*, out of the Spirit of the World, with its Body out of the *Limus* of the Earth, *viz.* the whole outward visible Man.

5. This *threefold* Man was wholly fallen; for as the Divine Light in the Spirit of the second Principle went out, he was *quite* blind as to God, and dead as to Paradise: In this must a Divine Love-*Ens* be infused again; in which Love-*Ens*, the Divine Fire and Light might again kindle to a new Life; but if this must be done, then must the holy Fire first *beforehand* manifest itself with the Covenant in the threefold Humanity, as in Christ's Humanity, that God's Spirit might baptise us out of, with, and *through*, this threefold Humanity; that each Principle in us might be baptised with its Like or Similitude. *For the Holy Ghost baptiseth through Christ to the Forgiveness of Sins.*

6. The holy Fire of the Divine *Power* in Christ baptiseth his Temple *in us*, which the holy Fire, *viz.* the Divine Life *in us*, would possess, *viz.* the vanished *Ens* of the heavenly World's Substance, the Spirit of *Understanding*, or of Power, *viz.* the second Principle, or Angelical Body out of the Angelical World's Substance, to which Substance Christ *afterwards* giveth his most holy spiritual Flesh for Food, in which he himself dwelleth: This Divine Love in the holy Fire baptiseth this Spirit; for it is an *Ens* of the holy Fire, wherein it burneth or liveth: And the first Principle, *viz.* the fiery Soul out of the Divine Science of the separable speaking Word, out of the Father's Property, is baptised with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

The Third Chapter.

A briefer and more *fundamental Instruction, how Man is baptised by the* Holy Ghost, *with Christ's Suffering, Death, and Resurrection, in Body and Soul.*

WHEN God would introduce his Covenant with the *Water*-Baptism into the Humanity, then was the inspoken Grace-Word of the holy Fire of God, *viz.* the fiery Love, first *beforehand* become Man, and took first beforehand the Woman's Seed on him, viz. *our Soul*, Spirit, and whole Humanity, that he *might* baptise us with the living Covenant, which was God and Man.

For the Body of Man, to which the Baptism was *necessary*, was out of the Elements: And now if it should be baptised, the Covenant would first beforehand give itself into an elementary *Medium*, as in the Humanity of Christ, and sanctify the *same*, that Man might through this *Medium* be baptised.

For it was not to be done *alone* for the heavenly Substance which vanished in Paradise; in which Substance, as in the most inward Ground of the Humanity, the Covenant in Paradise incorporated itself, that the same Ground *alone* should be baptised: No; but also for the Soul and for the Body, out of the *Limus* of the Earth.

The *whole* Man *needeth* the Baptism: All the three Principles, *viz.* all the *three* World's Properties in Man must be baptised: The *first* Principle is the Eternal Nature, the *Mysterium Magnum*, the Great Mystery, out of which the visible World is sprung forth; a Ground of the true Eternal Soul, which through God's Inbreathing came into the Body: The *second* Principle is the true Eternal Spirit, *viz.* the holy Light's-Power, (which Power I call in this little Book the heavenly *Ens* or Substance vanished in *Adam*) which vanished in *Adam* with the Fall, as the Soul's-Will departed out therefrom into Earthliness, and brake its Will off therefrom: The *third* Principle is the Man from the outward World's Substance, *viz.* the Astral Soul with its Body, out of the *Limus* of the Earth, *which standeth in the four Elements.*

This *threefold* Man was wholly fallen; for as soon as the Light in the Spirit of the second Principle, went out, he was *quite* blind as to God, and dead as to Paradise: In this must a Divine Love-*Ens* be infused or imprinted again, wherein the Divine Fire and Light might kindle itself to a new Life; and therefore the holy Fire of the *great Love of God* in the Covenant must manifest itself in the Humanity of Christ, that God's Spirit might baptise us out of, with, and *through*, this threefold Humanity; that each Principle in us might be baptised with its Like or Similitude. *For the Holy Ghost baptiseth through Christ, to the Forgiveness of Sins.*

How is this Baptism of the Holy Ghost effected?

Answer. God's holy Fire of the Divine Love-*Power* in Christ Jesus baptiseth his Temple *in us*, which the holy Fire Life, God's Spirit, will possess, *viz.* the vanished *Ens* of the heavenly World's Substance, the Spirit of Power and *Understanding*, the second Principle or Angelical Ground; to which Ground Christ *afterwards* giveth his holy spiritual Flesh for Food, wherein the true b express Image of God doth consist: The Divine Love and Sweetness in the holy Fire baptiseth this Spirit, for it is an *Ens* of the holy Fire wherein it burneth or liveth: And the first Principle, *viz.* the fiery Soul, out of the Divine Science of the separable Eternal-speaking Word, out of the Father's fiery Substance, is baptised with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

b Own very reflect Image.

7. *Thus to be underſtood:* The Soul is of the Father's Property, and in this Baptiſm, with his Infuſion into the Soul, he giveth it to the Son in his Love-Fire: The Father's Property in the Fire taketh hold on the Soul, firſt with *the Law of Nature*, with his ſtrict Righteouſneſs, with the Eternal Birth of the Fire-Ground, whereby the hard ' compreſſed Soul in that Infuſion of the Fire is moveable, and its hard ' Compreſſion of the *falſe* magnetick Deſire is broken in ſunder and opened, in that Manner as a Man ſtrikes up Fire.

' Impreſſion.

8. Thus now the Divine Light of the great Love is in the opened Name JESUS, out of JEHOVAH, in the *Center* of the Father's Fire: When the Father's Fire unlocketh the fiery Soul, then the Light of the Divine Love *can* ſhine into it, and introduce the Love *Ens* into it; for ſo ſoon as the Wrath-Fire unlocketh the Soul, *inſtantly* it receiveth the Love-Fire of the Son, and goeth into it; as Fire gloweth through Iron, or as a *Tinƈture* penetrateth Metal.

9. And thus is the Soul *given* from the Father *to the Son*; and thus *the Son giveth it* the Love-Fire, *viz.* the *Eternal Life:* For if the Father's Property did not move together in the ſhut-up Soul, then the Soul would remain in its Impreſſion in Eternal Death, and the Light *could not* be manifeſted in it.

¶ Commotion, or Contrition.

10. The ¶ ſhrill ſounding and kindling of the Father's Fire is the Fountain of human *Repentance*, where Man trembleth before Sin; for in the Fire-Glance is the falſe compreſſed Vanity of *Sins* in the Darkneſs of the Soul manifeſt; and the Love-ſhining in of the Son, is the meek Love-Oil that uniteth and tempereth the *Contrition* or ſhrill ſounding, again.

11. For *the Son is in the Father, and the Father in the Son*, and they baptiſe with Fire. The Father with Fire, and the Son with Light, after that Manner as Fire is ſtruck; ſo that the meek Light-Glance is manifeſted out of the Fire; and ſo the Fire Burning is *wholly turned*, and grows into a Light Glance: The Father's Fire with its *Terror* conſumeth the Vanity in the Soul, and the Son's *Love* healeth it again.

Thus is the *Baptiſm* according to the *inward* Ground of Man's Soul and Spirit, to be *underſtood*.

Understand this thus: The Soul is of the Father's Property, according to the fiery Omnipotency; and in this Baptism, in which the Father co-baptiseth, *he giveth it to the Son* in his Love-Fire: Understand, the Soul is of the Father's Fire become a Wrath-Fire; this Wrath-Fire with his Infusion, he giveth to his Fire-burning-Love: The Father's Property in the Fire taketh hold on the Soul, first with *the Law of Nature*, as with his strict Righteousness of the Eternal Birth of the Fire-Ground, whereby the hard [c] compressed dead Soul, in that same [d] Infusion of the Fire of the Divine Life, is moveable, and its hard [c] Compression of the *false* magnetick Desire is broken in sunder and opened, in that Manner as a Man strikes up Fire: Thus a new Fire of God is kindled, which [*] Commotion or shrill Sounding is also the Ground of Repentance.

[c] Impressed.
[d] *Eintauchen.*
[*] Trembling or Contrition.

Now when the Father's Fire is stirred and kindled, then shineth the Divine Light of the great sweet Love in the opened Name JESUS, out of the holy Name JEHOVAH, in the *Center* of the Father's Fire, out of the Unity of God, as the Beams of Divine Grace in the Soul: For the Soul is with this Glimpse unlocked; and then *suddenly* the Light of Love taketh in the unlocked Ground, and filleth it with the Substance of Love.

And thus the Son, *viz.* the Love of the Father, receiveth the Soul, and sanctifieth it, and thoroughly penetrateth it, as Fire thoroughly penetrateth the Iron. And that is it which Christ saith: *Father, the Men were thine, and thou hast given them unto me; and I give them the Eternal Life.* Also: *This is the Eternal Life, that they rightly know thee, Father, that thou art the true God, and whom thou hast sent, Jesus Christ,* John xvii. 3, 6. Note.

And in this in-shining and in-dwelling Light is the New Birth, and God is comprehended and known in the Spirit; whereupon followeth instantly *the true Faith*, which willeth nothing but what God will; for thus is Christ *the Light of the* Little *World*, viz. of *Man*, and giveth the Eternal Light-Life of God to the Soul.

And thus the Soul liveth in the Father, and yet with the Son's Office is governed and sanctified, and its anxious Fire-Life is a meer Love-burning: But the Father's *Concussion* or shrill Sounding is necessary, that the Soul's Fire-Source may be touched, that the Soul may find what it is; for it is thereby brought into continual *Repentance* and Humility, when the Beam of God's Wrath often toucheth it, that it consider its Fall, and is at *no Time secure*; (for it hath a great Enemy *near it* in its Flesh and Blood, *viz.* Satan's Poison) that it may no more run on in its own Will, as formerly: For the Soul in this Beam of Wrath trembleth before *Sin*; and so Sin is manifested in the Light; and then comes Sorrow and Lamentation over Sin in a Heap. And thus standeth this precious Figure in the inward Ground; for where the own Will of Sin is *shaken* through Repentance, there the holy anointing Oil of Love penetrateth instantly, and healeth these Wounds. Thus the Father baptiseth with Fire to Repentance, and the Son with Love, to *Sanctification*; and the Holy Ghost manageth the Office, who baptiseth with a New Life; for the whole Holy *Trinity* baptiseth according to the Divine Manifestation; for without and beyond the Manifestation there is only one triune God, in one only good [f] Being and Will, whereof a Man *cannot* say, the Father is Wrath, this or that, but is the triune good Being: But according to his Manifestation, out of which the Souls and Angels, together with every heavenly and hellish Being is sprung (*viz.* after the Manner of the *Mysterium magnum*, the Great Mystery); from hence ariseth his Wrath or Fire-Source, and that from Eternity in Eternity.

[f] Substance, or Essence.

Note: Thus now a Man may understand the Baptism according to the *inward* Ground, according to Soul and Spirit; *viz.* the Father baptiseth with the Concussion or shrill Sounding to Repentance with Fire; in which Fire, the bitter suffering and dying of Jesus Christ is impressed into the poor Soul; for the Wrath-Fire, which holdeth the Soul captive, is overcome and softened with *Love*; and this is impressed in the Soul as a

[a] Text. *With.* 12. The Third Property: Of the Third Principle [a] in the Water-Baptism, wherewith the *Body* of the *outward* World's Substance, as also the Spirit of the Constellation in Man is baptised, is thus to be considered: By the *Water*, viz. by the Element of the Body of Christ, the right Adamical Man (which was created in *Adam* as to the Body, understand, out of the outward World's Substance) is *baptised*; for here the Holy Ghost baptiseth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outspoken, formed Word, and the *Spirit of God* it is that hath formed it.

13. For *He* is to be understood in all the *three* Worlds, in each World according to their Property: As in the Father's Wrath according to the Darkness, he is the Flame of *Painfulness*, and in the Eternal Light, he is the *Love*-Flame of God; and in this World *in Spiritu Mundi*, in the Spirit of the World he is the *Former* and Workmaster of every Thing, in every Thing according to its Property: As the *Separator* of the Thing is, so also is the outflown Spirit out of the outspoken Word in every Thing.

14. For in the outward World's Substance is *not* to be understood, that the Spirit of its Substance *is* called *God*; but it is the outflown Spirit in the outspoken Word of God, which with its *Ground* standeth in the Word of God.

15. The outflown Spirit of the outward creaturely and natural Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darkness*, viz. out of the first and second Principle, as out of the Eternal Nature, out of the *speaking* of the Word, and standeth with its Ground in God's speaking; for the Eternal Word [b] *exhaleth* itself with that Spirit into a creaturely Life.

[b] Or, breatheth forth that outspoken Spirit.

16. It (that same exhaled Spirit) is the *outward* creaturely Life in every Creature, according to its Property.

It is the Soul of the *outward* World, *viz.* the inceptive Soul, a Life of the four Elements.

Its Power is a fiery and lightish *Constellation*. What the whole outward Constellation is in itself in its Power, the same is that [Spirit] alone in itself; yet as a shut up Constellation that lyeth in the *Temperament*, and yet unfolds itself in every Life, and maketh itself separable, according to the Life's Property.

[a] Text. *By.* [a] In the Temporary Creatures with a Temporary Property, and in [a] the Eternal with an Eternal Property.

In Man with a temporary and [fragile] corruptible Property, and also with an Eternal.

Which *Eternal* hangeth to the Eternal exhaled Word (to the Eternal exhaling) wherein Man *at the last Day*, according to the visible Image, shall arise and come again, out of the Corruptibility, and be *presented* before God's Judgement (before the Judgement) and be put upon the great [b] Fire's-*Proba*, where the *Mortal* shall separate itself from the *Eternal*.

[b] Or, fiery Tryal.

Victory: And the Son baptiſeth with the holy anointing Oil of God's Love, and healeth the poor ſhaken Soul again: And the true Comforter, the Holy Ghoſt, which goeth forth through Chriſt's Death, through Chriſt's Reſurrection, through the Father in the Son, he baptiſeth with a *new Life*, and *giveth* true Faith and Underſtanding, that we receive and know this.

The Third Property of the Third Principle, with the Water-Baptiſm, wherewith the *Body* of the *outward* World's Subſtance, as alſo the outward Life is baptiſed, that is conſidered as followeth: *viz.* by the Element of the Body of Chriſt, the right Adamical Man, *out of the Elements* which was created in *Adam*, underſtand the outward World's Subſtance, is *baptiſed:* For here the Holy Ghoſt baptiſeth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outſpoken formed Word, and *the Spirit of God* it is, that formed *that outſpoken Word.*

He is to be underſtood in all *three* Principles or Worlds, in each World according to their Property. As Firſt, in the Father's Wrath according to the Darkneſs, He is the Flame of *Painfulneſs:* And Secondly, in the Eternal Light, he is the *Love*-Flame of God: And Thirdly, in this World, *in Spiritu Mundi*, in the Spirit of this World, he is the *Former* and Workmaſter of every Thing, in every Thing according to its Property: As the *Separator* or *Archæus* of the Thing is, from whence it ariſeth, ſo alſo is the outflown Spirit out of the outſpoken Word, in every Thing.

And it is *not* to be underſtood that the Spirit of the outward Subſtance *is* called *God*, but it is the outflown Spirit in the outſpoken Word of God, which with its *Ground* ſtandeth in the Word of God.

The *outflown* Spirit of the outward natural and creaturely Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darkneſs*, viz. out of the firſt and ſecond Principle, out of the Eternal Nature, out of the ſpeaking of the Word; for the Eternal Word hath *breathed* itſelf with that Spirit into a creaturely, image-like Life.

It is the Soul of the *outward* World; a Life of the four Elements. Its Power is as a fiery and lightiſh *Conſtellation:* What the whole outward Conſtellation is in itſelf in its Power, the ſame is that [Spirit] every where alone in itſelf; yet as a ſhut up Conſtellation that lyeth in the *Temperament*, and yet unfoldeth itſelf in every Life, and maketh itſelf ſeparable, according to every Life's Property.

Note.

Courteous Reader, this is what our Author, *bleſſed in the Spirit of the high Knowledge, indeed readily began, to bring to the eaſier underſtanding for the ſimple, but hath* not *finiſhed it; for* * *A.* † O. 1624, *in his* Jubilee-*Year, or* 50*th Year of his Age, he went,* * *Anno according to the Myſtery* again, *into his* Grave, *or magick and mental* Principle.

17. Underſtand us now here rightly thus, concerning the Baptiſm of *this outward Spirit:* The inward holy Spirit of Divine Love kindleth the outflown Spirit, and anointeth it with Divine *Power:* For the Humanity of Chriſt, according to our outward Spirit, was anointed of the Holy Ghoſt; and that ſame outward Spirit of Chriſt, which in Chriſt's Perſon, in the Elements of the Body ruled after a *human* Manner, that in the Covenant of his Teſtament in the Water-Baptiſm, anointeth the inward Ground of the *Water*; and the anointed Power in the Water, in the Word of the Covenant, anointeth *the true Man*, which in *Adam* was created out of the *Limus* of the Earth; and ſo alſo it anointeth the *Spiritus Mundi*, the Spirit of the World, *viz.* the right [z] *Aſtral Soul*, which at the laſt Day ſhall come again and be *tryed.*

[z] Note.

18. Now underſtand us dearly and well; it availeth us much: This anointing of Water-Baptiſm, is *anointed* with Chriſt's Suffering, Death, and Reſurrection; it is anointed with Chriſt's ſhedding of his Blood, with which heavenly Blood, he changed God's Wrath into Love, and *beſprinkled* Death in the human Property, wherewith he anointed the Earth, when he *ſhed forth this his Blood* upon, and into it. Note alſo: It was anointed therewith, when Chriſt *yielded* his anointed Life of the outward Humanity received from us, in his Death, into this *Spiritus Mundi*, this Spirit of the World *again*, and anointed that alſo with his anointing in his Death, *viz.* where his outward mortal Soul, received from us (which died on the Croſs, and yielded itſelf into *the Hand of God*, as into his outſpoken Word) went out of the Body into the Elements. Alſo: It is anointed therewith, where this his [y] outward Soul with the Eternal Soul, *wherein* the Holy Ghoſt was, *penetrated* through Death and Hell. And alſo therewith, where the Holy Ghoſt in the Word, received this his dead Aſtral Soul out of Death, and *brought it* through Death, with his Reſurrection, into Eternal Life; where God's Love anointed it with the Eternal Life.

[y] Outward and inward Soul.

19. This anointing of Chriſt is underſtood in the Water-Baptiſm, as in the Covenant of God; for God anointeth in the Humanity of Chriſt, the *Elements* of the Body, together with the *mortal* and *immortal* Soul, and bringeth Chriſt with this anointing into Death, and into the Wrath; and through Death into the Eternal Life: And this anointing (wherewith Chriſt hath overcome God's Wrath, Sin, Death, the Devil, and Hell) hath God with his Covenant of the Old Teſtament *ordained* in the Water-Baptiſm, and offereth it now to every Man.

20. And ſo now, if a Man deſireth it, and inclineth himſelf to it, as a Man, and *not* as a Beaſt; then the Holy Ghoſt *baptiſeth* the inward Ground, *viz.* his Temple, which himſelf poſſeſſeth, *viz.* the true Eternal Spirit, together with the Eternal Soul: And the anointing of Chriſt, out of his Humanity received from us, anointeth and baptiſeth *in us* the true firſt Man created in *Adam* out of the *Limus* of the Earth, together with the *mortal Soul* (yet that a Man may underſtand the Ground herein, *is that*) which ſhall *ariſe*, and *live eternally.*

21. This is done through Chriſt's Suffering, Death, and Reſurrection in his bloody [a] Conflict, *viz.* the *Victory* of his Death is the Hand that baptiſeth. Note: The right Man is baptiſed unto *Life*, and the Serpent-groſs earthly Man is baptiſed with Chriſt's *Death* and dying; ſo that he ſhall die, and leave all his evil Luſts and Deſires to the Death of Chriſt, that it may kill it, and bring a New Will out of the Death of Chriſt, out of Soul and Body.

[a] Or, Fight, or Combat.

22. *The evil Man*, viz. that Serpent-Monſter, is taken with this Baptiſm (*viz.* where the Hand of God, *viz.* his ſpeaking Word itſelf, taketh and baptiſeth) and is *buried* with Chriſt in his Death, and in that *Hell*, into which Chriſt in his dying entered: Underſtand, into the Darkneſs of God's Wrath, *viz.* into the *Abyſs of the Humanity:* And this anointing in the Baptiſm bindeth and uniteth itſelf with the true Adamical firſt

Body, which was before the Fall of *Adam*, and generateth, through Chriſt's Victory a new Will in Soul and body, which *obeyeth* God.

23. Thus then according to this anointing, the true Man ſtandeth in the anointing of Chriſt, and the Serpent-Monſter ſtandeth in God's *Wrath*, and yet during this Time [of Life] dwell in one Body, but each in its Principle, *viz.* in its own Property; concerning which St. *Paul* ſaith, *Rom.* vii. 20, 25. *Now if I ſin, it is not I, but Sin* in the evil Fleſh *that doth it:* Alſo, *So then I now ſerve God with the Mind* of the anointed Ground, *and with the* Mind of the falſe *Fleſh I ſerve the Law of Sin.*

24. And ſaith further, *Rom.* viii. 1. 28. *Now then there is no Condemnation to them that are in Chriſt Jeſus* in his anointing, *which according to this Purpoſe* of God, *are called* in the Word, or are thus comprehended in the calling in the anointing; where he then meaneth the right anointed Man, which in this Time [of Life] ſticketh hidden in the • Scales of the earthly Body, as fine Gold in a groſs Stone, and yet according to the anointing *dwelleth in Heaven*; as St. *Paul* alſo ſaith, *Phil.* iii. 20. *Our Converſation is in Heaven:* Alſo, *Rom.* vi. 15. *Gal.* ii. 17. *Shall we then that belong unto Chriſt, be yet Sinners? That be far from us:* Where he meaneth the anointed Ground, and *not* the beaſtial Monſter of Earthlineſs, full of evil Inclinations, which ſtandeth in the Wrath of God, the Condemnation; and ſhall not inherit the Kingdom of God, which yet in this [Life] Time, *hangeth* to the right anointed Man.

• *Viz.* Shell.

25. The anointed Ground is the Chriſtian, and not the outward groſs Beaſt: The *anointing* it is, which daily breaketh the Head of the Monſter, the Serpent, *viz.* the evil earthly Will, where the Strife in Man is; where one Property willeth Evil and the other Good, and that which overcometh, driveth Man on to work: *Therefore* ſhall and *muſt Man's Works be judged*, and every one be gathered into his Barn, *viz.* that which is done in the Power of the anointing, into the *Kingdom of God*; and that which is done in the Power of the Monſter, the Serpent, into *Damnation*, into the Darkneſs of Wrath and Death.

The Fourth Chapter.

Of the outward *Water-Baptiſm by Man's* Hand: *Who is worthy to perform ſuch Baptiſm? And what baptiſed Infant doth worthily receive this Baptiſm; how it goeth with the unworthy Hand, as alſo with the unworthy baptiſed Infant.*

In this Time highly neceſſary to be conſidered.

1. WHEN God eſtabliſhed the Teſtament of his holy Covenant of Grace in Paradiſe, out of the Type and Sacrifices, and would ordain the Circumciſion into Water-Baptiſm, then he bringeth forth a *Branch* out of his Covenant in a human Manifeſtation, and began the Water-Baptiſm thereby; as is clearly to be ſeen in *John the Baptiſt*, who was proclaimed by the Angelical Meſſage or Embaſſy, and moreover of the *Stock* of the High Prieſts.

2. His Incarnation, or becoming Man, came not from the Will of the Fleſh; for his Father *Zachary*, and Mother *Eliſabeth*, which were ancient People full of Days, who-

were clearly dead in the fleſhly Sperm or Seed; where the Ability of Man was clearly gone: The Seed of *Zachary* and *Eliſabeth* was raiſed up through the *moving* of the Holy Ghoſt, out of the Paradiſical Grace-Covenant, in their now quite vaniſhed ſpermatick Property.

3. Indeed, he came out of the human Ground, but not out of human *Ability*; for the anointing in the Covenant awakened it, ſo that their Sperm, above the Courſe and Power of Nature's own Ability, was unlocked; which *Holy Ghoſt* raiſed up a Seed out of the human Sperm, and to that Purpoſe choſe • it in its firſt Beginning.

• The Seed.

4. But the anointing of *John* was done in *Mary*'s Salute, when ſhe came to old *Eliſabeth*; and the Divine anointing ſtirred in her (underſtand in *Mary*) out of *Chriſt*'s Incarnation or becoming Man: When *Mary*, full of this anointing, ſaluted *Eliſabeth*, then the Incarnation of Chriſt, diffuſed with the anointing through the Salute of *Mary* in *John* in the Mother's Womb; and not only in *John*, but alſo in his Mother *Eliſabeth*; ſo that ſhe was full of this anointing, and both the Mothers propheſied in the Spirit of this anointing.

5. And this is the Baptiſm of *John*, when as he was anointed with the Incarnation of Chriſt, out of Chriſt, and received the Baptiſm of the Holy Ghoſt out of the Covenant in the Mother's Womb; ſo that he ſhould be a *Forerunner* and Declarer, *that the Time* of the anointing and fulfilling of the Covenant of God *was at hand:* That God hath introduced his Covenant of the anointing of Grace into the Humanity, and that the Covenant is become a Man; that God will henceforward ſhed forth his anointing through the Humanity of Chriſt, through an elementary *Medium* or Means, that conſiſteth no more in *Fire*, as in the Old Teſtament, but in Love and Meekneſs of *Water*; ſo that *the Time* of Grace *is at hand*, wherein God hath given his anointing into the Humanity.

6. And then we ſee that God there began no new Covenant, but only a new *Ordinance*; for *John* ſuffered himſelf to be circumciſed, as alſo Chriſt: *John* took the *Power* and Calling out of the Covenant of the Circumciſion, out of the Sacrifices of Fire, and by the Command of God, brought them into the *Water Baptiſm*; to ſignify, that henceforward Sin ſhould be drowned by the Death of Chriſt in his Love and Meekneſs, and *no more* burn in the Fire, as was done by *Iſrael* in the Type.

7. Moreover, we ſee by *John*, that he did not yet baptiſe with the Forgiveneſs of Sins, but with *Repentance*, viz. with the Spirit of the anointing to Repentance, which ſoundeth through the Hearts of Men, and *prepareth the Way* for the Spirit of Chriſt, which *unlocketh the Doors* of Mens Hearts and Souls, *that* after • him, *the King of Glory might enter in* at thoſe opened Gates; concerning which *David* ſaith, *Open the Gates wide for the King of Glory*; *that the King of Glory*, viz. Chriſt, *may enter in*, Pſal. xxiv. 7, 9. And as *John* witneſſeth, *He baptiſed with Water to Repentance and Forgiveneſs of Sins*, yet *he is not Chriſt, but after him cometh he that hath the Fan in his Hand, who will baptiſe with the Fire* of the Spirit, *Luke* iii. 16, 17.

• Viz. *John* the Baptiſt.

8. Alſo we ſee in *John*, that he muſt be the Son of a Prieſt, who was converſant about Circumciſion and Sacrifices: He muſt come out of the Law of the Covenant, and ſuffer himſelf to be circumciſed, and put on the Covenant, that he might with the Spirit of the Covenant and of Circumciſion, begin the Water-Baptiſm, *viz.* the *Ordinance* of Grace and Forgiveneſs: For Sin ſhould be deſtroyed now no more by Fire, but by Love, which God manifeſted in the Covenant through Chriſt; it [Sin] ſhould be drowned and changed by God's Meekneſs.

9. Therefore alſo, God ordained for this deſtroying of Sins, this Means of the Water-Baptiſm, to ſignify, that Sin ſhould be *drowned* in the Blood of Chriſt, in his Love and Grace; and that Man ſhould *henceforth* have an open Gate of Grace to God in the Love and Meekneſs, ſo that now with the repentant Sorrow for Sins, with the ‘ forſaking of Sins, he *may* enter through this Gate into Grace.

‘ The Abſolution from Sins.

10. And we see here in *John*, the Beginner of the Water-Baptism, what Man is *worthy* to baptise with this new Grace Covenant, *viz.* such a one, as also beforehand, hath been baptised with this Grace, as *John* was by Christ, who was baptised even in his Mother's Womb; for Flesh and Blood *without* this anointing, cannot baptise: For this Might standeth not in the [f] Authority of Man, but in Christ's [f] Authority.

[f] Or, Power.

11. A *Christian*, in whom is the anointing of Christ, baptiseth with the anointing of Christ; for the Holy Trinity baptiseth with the Grace-Covenant of the *anointing*, with Christ's Incarnation or becoming Man; with his Suffering, Death, and Victory: Now, will any baptise, they must not *only* baptise with the Hand and Water-Baptism, but also with the *Faith* of the anointing. Note.

12. An unfaithful, or unbelieving Baptiser, doth no more in this high Work of the Baptism, than the Font-Stone [or *Bason*] doth, which holdeth the Water; for though he sprinkle or pour Water, and useth the Words of Christ, yet he effecteth nothing therewith, but is dumb [or *dead*] in the working, except the Covenant of Christ worketh and baptiseth: He is but meerly a *Medium* or Means, like a workless [*inanimate*] [*] Substance, that doth not itself work together in this Covenant, but only doth the Work; in which Work God worketh in respect of his Covenant.

[*] Or, Thing.

13. Not so to be understood, as if the Work by the unworthy Hand were therefore *wholly* [g] powerless: No; the Covenant of God [h] severeth not itself for the unworthy Hand's Sake, which is but a *Medium* or Means; for the faithful Parents, which stand in the anointing of this Covenant, and have put on the Covenant, they have the anointing also in their *Seed*, and generate Children out of the Property of their Bodies and Souls: Now, if they be baptised in Body and Soul, and have put on the anointing of Christ, [*] wherefore then, not also the *Ens* of their Bodies? If they be *the Temples of the Holy Ghost (who dwelleth in them)*; *and eat Christ's Flesh and drink his Blood, so that Christ is in them, and they in Christ*; as Christ saith, *John* vi. 56. wherefore then not also the Fruit of their Bodies? For Christ saith indeed, *Matth.* vii. 18. *A good Tree cannot bring forth bad Fruit, and a bad Tree cannot bring forth good Fruit: If the Eye of the Spirit be Light, then is the whole Body Light: If the Leaven be holy, then is the whole Lump holy*, Matt. vi. Rom. xi.

[g] Or, ineffectual.
[h] Absenteth, or withdraweth.
[*] Therefore all baptised Infants ought to be communicants.

14. *John* was baptised in the Mother's Womb through the Spirit of Christ out of *Mary*'s Voice, as also his Mother *Elisabeth*: And we see clearly how it came to pass; for as *Elisabeth* heard the Spirit of *Mary*, the Holy Ghost moved in her, and also in her Fruit alike; they received the Baptism of Christ out of his Humanity alike, the Mother with the Son; wherefore then not also *now*, at present, in holy Parents, in whom the anointing is? *For such as the Tree is, such is also its Fruit*: But the Covenant in the Baptism is therefore, that every one should *themselves* with their own Will, as a particular Branch on a Tree, and as a Life of their own, put on the Covenant of Christ, as through the outward *Medium* or Means ordained thereunto.

15. Not to understand that a Child of honest anointed Parents, which hath attained Life, though it die *before* the Baptism, that it is *not* in the anointing of Christ: It hath indeed put on the anointing of its Parents, for it is existed out of their Substance, out of their *baptised* Soul's and Body's Substance, and only needeth, if it liveth, to enter into the Image of the *visible* Covenant, as a Life of its own; and with its Will give itself up into that which it inheriteth from its Parents: But seeing a Child *understandeth not* this, therefore the Parents do it with *their* Faith; and every one of those that are called to that Work, *viz.* the [h] *Witnesses*, or God-fathers and God-mothers, who in their Faith's-Desire with their Prayer, [i] recommend the Child to the Covenant of Christ, and *present* it in the Covenant of Christ to the Holy Trinity, and desire the Covenant to be upon this Child.

[h] *Fathers.* Gossips.
[i] Transfer, or deliver over.

16. All these, both the Parents and Standers-by, *viz.* the faithful Baptiser and Witnesses, *work* with their Faith in the Property of the Child, and reach out to it with their Faith, the Covenant of Christ: For the Will of their Faith taketh the Child's Will, being *without* Understanding, into their Faith's Desire, and so bear the Child's Will in their Will, with their anointing into the Covenant of Christ, *viz.* before the Holy *Trinity*.

17. When the Baptiser sprinkleth or poureth the Water upon the Child, then is his Faith together in the Water, and fasteneth itself in the *Words* of Christ, who saith, *Matth.* xxviii. 19. *Go hence into all the World, baptising all Nations in the Name of the Father, Son, and Holy Ghost:* Upon Christ's *Command* they baptise Men; the Baptiser baptiseth with the Hand and with Faith, and the Parents, together with the Witnesses, baptise with their Faith's Desire, with the anointed *Will:* They infuse it into Christ's Covenant, and Christ infuseth himself therein, with his Blood, Death, and Victory, *viz.* with the Victory of his Death; and kindleth the Faith's-*Ens* of the Child with his Love-Fire.

18. Thus the Grain of Mustard-Seed of the Love-Fire soweth itself into the Child's Soul's and Body's *Ens*, as a glimmering [k] Mother of Divine Love; which Mother afterwards, when the Child getteth Understanding of its *own*, is more kindled through Faith, Repentance, and Prayer, and becometh a high shining Light; and when afterwards the Mouth of *Faith eateth Christ's Flesh, and drinketh his Blood*, then this holy Mother Love Fire attaineth the holy Oil to the burning of its Life.

[k] Hatcher, Breeder, or Ember.

19. With the Baptism is implanted the Humanity of Christ according to the holy Love-Water, *viz. the Water of Eternal Life*, in which Water the holy Fire may burn: And with the Supper is participated the holy Tincture in the Blood and Flesh of Christ, *viz.* the true Love-Fire burning, *a spiritual anointing Oil* out of the Divine Fire and Light, which the Water of Love kindleth, *viz.* the Baptism-Covenant: And though a Child be born of *holy* Parents, and in the Mother's Womb be clearly in this Covenant, yet it ought also to put on this Covenant in its *own self-subsisting* Person, in its own Life's Will; for this Cause, that in the Flesh Sin and Uncleanness is together propagated and inherited, and therefore it should itself put on this Covenant; for it ought, and must itself with the Covenant of Grace *break the Head of the Serpent* in the Flesh, and therefore it ought also itself to put on Christ with his Victory: For Christ now offereth himself to itself; it ought therefore in its own Person to receive him with its own Will, and give its *own* Will up to him.

Note.

20. For the Baptism is nothing else but a Marriage or Contract with God in [l] Christ's Blood and Death, wherein Christ bindeth himself to Man with his Victory and Resurrection, and placeth Man *therein:* And Man in the Baptism giveth up his Adamical averse Will to the *Death of Christ*, and desireth to die to his own Will in the Death of Christ, and to rise again through Christ's Resurrection out of Christ's Death, with, and in Christ, to a *new* Will, and to live and to will with Christ; for we are, through the Baptism with Christ's Victory, planted anew in *the Word of God:* For Man is the outspoken imaged Word of God, which hath brought his Will in *Adam* from the speaking of God into an own Will and speaking, and is become treacherous to the *Word* of God; and with the Baptism the imaged Word promiseth and *incorporateth* itself again with the Eternal speaking of God, that it will speak and will according to God, *viz. God's Righteousness and Truth.*

[l] Text. *Auf*, upon.

21. The Baptism is an *Oath* which Man sweareth [m] to God, when he renounceth the Devil and his Kingdom, and giveth up himself to God for his proper own, *viz.* for a *Temple* of God: And though a Child understandeth *not* this, yet the Baptiser, as also the Parents and Witnesses *should* understand it, and introduce their Faith into the Child's Will; and so with their introduced Will in the Child's Will, together plunge or sink

[m] In or into.

themſelves down with this Oath into God's Covenant, through the *Word* of Chriſt upon his Command in the Water-Baptiſm, and apprehend the Command of Chriſt *in* themſelves, *viz.* in their Faith; and ſo in their *Underſtanding* enter into the Covenant with the Child's • Not-underſtanding, and in the Stead, and with the Will of the Child, in their Will, make ſuch a Promiſe to God: For this the *Parents* may, and ought eſpecially to do, ſeeing the Child is ſprung out of their Life and Subſtance, as the Branch out of the Stock, • ſo they have *alſo Power* to comprehend the Will of the Child in the Will of their Faith, and with the Will of the Child to give up, and bind or unite *it* unto God.

• Or Ignorance.

• Thus.

22. Moreover the *Baptiſer* hath this in his Power, who upon the Command of Chriſt ſtandeth there in Chriſt's Stead, and bringeth in his Mouth the Command of Chriſt, and baptiſeth with *his Hand*, upon the Command of Chriſt: Such a one ſhould be the *Anointed of Chriſt*, and enter into that Work *through the Door of Chriſt*, or he is but as a Piece of Wood, or Clod of Earth, ſtanding by as an earthly *Medium*, and himſelf doth *not* baptiſe together with his Faith, but is only an outward Inſtrument of the Covenant, as the Axe wherewith the Carpenter heweth; though indeed, he is not *altogether* as the Axe that cutteth, but as the *Hand* that holdeth the Axe: He neither cutteth nor coworketh in the Work of the Spirit, but is only the outward Inſtrument, and doth only an outward Thing: He reacheth not the Covenant, but only the Water, and bringeth a *dead Word* in his Life; but the Office of Chriſt is in the Command.

23. The *living Word* in the Covenant which there baptiſeth, hath not its Original out of the Power of the wicked Mouth, but out of the *Command* in the Covenant: The wicked Mouth bringeth the outward *literal* Word, as a Miniſter thereof, but the Covenant bringeth the *living* Word in *Power:* If the Parents and Witneſſes be faithful, they reach forth the Child with their Faith to the Covenant, and the wicked Baptiſer with his Mouth and Hand is but an Inſtrument to it, in that Manner and Way as a Clock ſtriketh and ſoundeth, and yet hath no Life, but giveth Notice and Underſtanding to the *Living* what it meaneth: Or as a wicked Man in a Show of Holineſs, nameth and acknowledgeth the holy Name of God before a *holy* Perſon, where inſtantly the holy Name of God is thereby ſtirred, and becometh working in the *Heart* of the holy Man that heareth it, and yet the Hypocrite in his Knowledge *neither* underſtandeth it, *nor* findeth it; and this ſtirring of the good *Heart* doth not proceed out of the wicked Mouth, and enter into the holy Heart, but it proceedeth out of the *Name* of God.

24. Thus alſo the holy Name baptiſeth by the *wicked* Baptiſer, and not the evil Mouth, but he muſt be an Inſtrument, that pronounceth the holy Name, which worketh not from his pronouncing, but from the *Name and Covenant*, through the faithful Parents and Witneſſes Introduction of their Faith: For the *Covenant is itſelf a Faith* [or believing] viz. *God's Word and Mouth:* The Covenant baptiſeth them all that give themſelves up into it, whether worthily or unworthily, whether the Faith of the Baptiſer and of the Parents and Witneſſes be there or not, but with great Difference, as the Scripture ſaith; *With the holy thou art holy, and with the perverſe thou art perverſe*, Pſal. xviii. 26. Alſo, *Such as the People are, ſuch a God they have:* And as St. *Paul* ſaith of the Supper, *Therefore they received it to Judgement, becauſe they diſtinguiſh not the Lord's Body.*

Note.

25. For where God's *Love* is preſent, there his *Wrath* is alſo preſent: Where Light is, there is alſo Fire: The *Ens* of Faith preſſeth only through the Fire forth into Light: The Covenant ſtandeth firm; the Child is baptiſed with the Covenant, the Covenant receiveth it, although there were *only* a wicked Baptiſer, and alſo ſuch Witneſſes without Faith: But as the Mouth is, ſuch is alſo the Food in the Mouth, as the Lord ſaith by the Prophet; *Wherefore doth the Wicked take my Covenant into his Mouth, and hateth* • *to be reformed?* Pſal. l. 16, 17. *Men ſhould not miſuſe the Name of God; for the Lord will*

• Nurture, or Chaſtiſement.

not leave him unpuniſhed that miſuſeth it, Deut. v. 5. *He will not caſt the Pearl before Swine*, Matth. vii. 6. *The wicked Man that draweth near to his Covenant, is to God in his Covenant a good Savour to the Condemnation of Death, and the holy is a good Savour to Life*, 1 Cor. ii. 15, 16.

26. What elſe can be, if there are evil Parents without Faith, but that they alſo *beget* wicked Children; for as the Stock is, ſo alſo is the Fruit: And now if they convert not, and through true earneſt Repentance and Prayer, *incorporate* their Fruit to Chriſt, and ſend them with Faith to this Covenant, but indeed *invite* ſuch wicked Witneſſes or Goſſips, without Faith thereunto, and there be alſo a wicked Baptiſer, who ſhall baptiſe here? Shall the Love of God in the Covenant of Grace baptiſe? May it not be, as St. *Paul* ſaith of the Supper, *That the Wicked receive it unto Judgement?* Now if a Man make a Mock of the Covenant, how will God's Glory appear among the Scorners? There it is rightly ſaid, *With the holy thou art holy, and with the perverſe thou art perverſe*: If the Seed be [q] bad, though a Man caſt it into good Ground, yet there groweth bad Fruit from it, for it draweth from the good Ground, an *Ens* of its own *Likeneſs* to itſelf.

[q] Or falſe.

27. How then may it go there, where a Child ſpringeth from Parents that are *quite* wicked, and alſo wicked Witneſſes are only called to it, which ſtand there only for State and Pride, or for human Favour, which are alſo *for ſuch Cauſes* called to it; whereas there is no Faith nor *Good-will*, much leſs an earneſt Prayer, but only an *earthly Lucifer* ſtandeth before the Covenant of Chriſt, and the Baptiſer is alſo a *dead Perſon*, who awakeneth here the holy Covenant? As the Faith is that moveth or ſtirreth the Covenant, ſuch is alſo the *Manifeſtation* of the Covenant, and ſo is alſo the Baptiſm.

Chriſt ſaith, *Suffer little Children to come unto me, for of ſuch is the Kingdom of God*, Matth. x. 14. Chap. xix. 13. but he meaneth Children, not Wolves and Beaſts: He biddeth *them to come to him*, and *not to bring them to him* in the Devil's Pride and State, with ſtately, high-minded, falſe unfaithful People, which do but deſpiſe the Humility of Chriſt, and ſcorn Love; it muſt be in *Earneſt*, if a Man will enter through the Wrath of God into Love.

29. *Reaſon ſaith thus:* What is it to *the Child* that is begotten of *wicked* Parents, and is brought by *evil* People to the Covenant of Chriſt?

Anſwer. Yes, indeed; what is it to *God*, who *willeth not the Death of a Sinner*, that wicked Parents beget wicked Children, and that a Man doth but ſcorn his Covenant of Grace; ſhall he *therefore* caſt the Pearl before Swine? The Parents indeed, know very well, that God ſaith, *He will puniſh the Sin of the Parents on the Children unto the third and fourth Generation*, Deut. v. 9. Shall he then pour his Love into their wicked *Wills*, when as indeed they do *not deſire* the Love, nor is there any Earneſtneſs there, but meerly the Performance of a *Cuſtom*, and they do it only with an hypocritical Show without Earneſtneſs, and withal make uſe of *ſuch* People about it, which do but ſcorn the *Simplicity of Chriſt* with their Pride.

30. To be converſant with the Teſtaments and Covenant of Chriſt, and to make uſe of them, will require great Earneſtneſs, not only in *Show* but in *Power*: For the Covenant of God in Chriſt is made through his Blood and Death; and to that End, that whoſoever will partake of this Covenant and Teſtaments, ſhould *convert with his Will*, and enter into Repentance, and die to the inherited falſe Luſt in the Covenant, through Chriſt's Death, and be *new born* out of the Covenant of theſe Teſtaments.

31. For the Baptiſm conſiſteth not *alone* in Water, but in the Word of God, and in the Faith: The Water is but a *Medium*, wherein the Word of God and the Faith, taketh hold and worketh, and without the Word of God and Faith there is *no* Baptiſm; the Faith of Man muſt take hold on the promiſed Word, and in the Water theſe two, *viz.* the Faith and the Word of God bring themſelves into [r] *one Subſtance*, and that ſpiritual Subſtance is the Baptiſm, which is underſtood under Water. Now if there be no Faith

[r] Or Eſſence.

at this Work, then is the Word without *human* Subſtance, only in itſelf according to, and in the Covenant, and that baptiſeth Man according to the Man's Property, but Faith in the Grace apprehendeth the Grace in the Covenant and Word, and *bringeth itſelf* with the Covenant *into* the Water; and ſo then the Word of God and the Faith and the Water *baptiſe* alike.

32. For the outward elementary Water is *not* the Ground of the Baptiſm; but the ſpiritual Water, which is united and tyed with the Word in the Covenant, and with the Faith: For *the Word* poureth itſelf forth in a Water-Source of Life in * great Meekneſs and Love, and the *Faith* taketh hold of this promiſed Word of Grace in the Covenant: This Grace in the ſpiritual Water, comprehendeth itſelf with the elementary Water, after the Manner as the inviſible World hath made itſelf viſible with this World's Subſtance, *viz.* with the Elements: And as the *inviſible* Word of God worketh by the *viſible*, and as the viſible Subſtance of the Elements ſhall again go into the inviſible: Thus alſo in the Baptiſm Covenant, the inviſible Element, *viz.* the *heavenly* Subſtance, uniteth itſelf with the viſible Elements of *Man's* Body, *viz.* the Subſtance of Eternity with the Subſtance of Time; the Eternal ſpeaking Word of Divine Love with the outſpoken † imaged Word of the Humanity.

* Text. *Eine.*

† Or formed.

33. For the pure Element, according to the holy ſpiritual World, out of which the four Elements are ſprung forth, is that which baptiſeth *through* the four Elements of Man's Body: The true Man created in *Adam*, which *ſticketh* in the groſs Huſk of the four Elements, that is baptiſed to Eternal Life; for the pure Element ſoaketh or *infuſeth* itſelf again into the vaniſhed Image of Man, which Image was out of the pure Element, but vaniſhed in *Adam*; and to that End God hath * *ordained* his Covenant in the Water-Baptiſm: And there belongeth now *Faith* to it, and *Repentance* to this receiving: For Repentance is an unlocking or ſtirring of the hidden ſhut up Things of Man, whereby the inward ſpiritual *Deſire*, viz. the ſpiritual Mouth to ſuch receiving is opened; and Faith is the opened Mouth which taketh in the holy Element.

* Or inſtituted.

34. And although a Child *without* Underſtanding cannot do this, yet thoſe with their Faith ſhould do it, who baptiſe, and the *reſt that are preſent* at the Baptiſm; for their Faith muſt comprehend itſelf in the Child's Will, for the Child hath *not yet* a willing, neither to Good nor Evil, but their Faith comprehendeth itſelf in the Child's *Life*, viz. in Soul and Spirit; which may well be, being *all Souls* have their Original from One, and ſo they are in the *Centre* one only Ground, *viz.* in the Word of God, out of which the Soul hath taken its Original, and wherein they *all* ſtand *together* in the Ground, for this comprehending in [the Child] is nothing elſe but to introduce their *Love-Will* into the Child: And although a Man cannot do that in his *own Power* and Might, yet if the Will of Man comprehendeth itſelf in *God's Word* and Promiſe, and taketh hold of the promiſed *Grace*, together with the Command that we ſhould do this Thing, then is the *Poſſibility* there: For the promiſed Word giveth and worketh the Ability in Man's Will, and giveth the *Deed*; God's Will taketh Man's Will reſigned up to him, and *doth* it through his Might *with* Man's Will.

35. Therefore ſay I, it is a dangerous Thing to baptiſe Children *without* the Faith of the Parents, and of them that baptiſe, and the reſt that are preſent to the Work: The Scripture ſaith, *Heb.* xi. 6. *Without Faith it is impoſſible to pleaſe God:* But this Faith is not a Hiſtory or Knowledge, that a Man only give *Aſſent* to it, and believe that it is God's Work: *No*; it is an earneſt, deſireful *co-working*, *a preſſing in* to the promiſed Grace, an earneſt Conſideration of our inherited Sin, and of the great Earneſtneſs of God, and how he through this *Grace-Covenant* receiveth us again as Children, and poureth his Grace into us *with this Work.*

36. Thoſe that are *preſent* ſhould with great Humility and * Inverſion to God, with earneſt Prayer, apply themſelves to this Covenant, and well conſider what they there

* Turning into God.

purpose to do, for they stand even before the Covenant of the Holy Trinity, before God's open Face, and have to deal with God and Man, and should well *imprint in them* the bitter Sufferings and dying of Jesus Christ: Into which a Child is baptised, of which they are *co-working* Witnesses according to the Faith; and not stand before this Covenant, as a *Whore before a Glass*, with proud Hearts, as if it were a worldly Honour which a Man should make use of about it: Such People which have *no* Understanding and Faith towards it, and only come to it with proud Hearts, are not [r] profitable to this Covenant, but a *Hinderance*; they hinder others, who gape upon the Pride and Bravery, and therewithal forget the Earnestness.

[r] Or, Furtherance.

37. And although Baptism *may* be performed without such Persons, through the Parents and the Baptiser's Earnestness and Prayer; yet the Christian *Church* hath so ordained, that living *Witnesses* should be present, which with their Prayer attend this Earnestness, and it was well ordained: But it is come to such a Misuse, that it were *many Times better* that *such* Children of Infidelity were not present; for the Devil belongeth not to this Work: Now, if the Devil have the chief Dominion in a Man, what is then such a Man profitable at it? as is mentioned before: The Font-Stone or Bason, and the unfaithful *Stander-by*, is one as good as the other; but that the *proud* Man is a Hinderance to others.

[s] Or, Signification.

38. The Baptism is a *substantial* working, not a meer Sign or [s] Symbol of the Testament of Christ: The Holy Ghost baptiseth the Soul and the Spirit, from Christ's Blood and Death, with his Victory; and the holy Element of the spiritual Water baptiseth the *Body* of the four Elements to the Resurrection of the Dead, and baptiseth *the Serpent's Ens*, and awakened introduced Poison to die [or for dead].

Note.

39. It is a substantial working Infusion of the Covenant of God; therefore, if the Infant baptised should worthily receive it, there must be Earnestness: A *Christian*, who is a Christian in Christ, in whom Christ worketh, liveth, and [t] dwelleth, *he* should baptise; for *he must enter into this Sheepfold by the Door of Christ*, viz. through Christ's Spirit, *and not climb up otherwhere, else he is a Thief and a Murtherer, and cometh only that he may rob and steal* the Honour of Christ, and deceive Men; he should be *a true Shepherd, and not a Hireling*: Here availeth no babbling and making a Show, but there must be Earnestness; for it is an Earnestness with God: All *Jangling* and Disputation about this Work, is an unprofitable Thing, and moreover hurtful; Men should lay hold of it with Earnestness, and *follow* the Command of Christ, and believe what Christ hath said.

[t] Text. *Isa.*

Note.

40. There belongeth no more to this Work but Faith and Water, and earnest Prayer in true Repentance, with such a Will, that one Man *would help* to release another from Death, the Devil, and Hell, and (help) to introduce him with himself into the Kingdom of God; that is the whole Process that belongeth hereunto: *Every one that is a true Christian in Christ*, is worthy to be a Stander-by, and present at this Work; but he that is not such a one, is unworthy, whether he be *Baptiser* or *Stander-by, one as well as the other; there is no Respect of Persons with God: In Christ* we are ONE, *he is the Stock, we are the Branches:* He worketh his Work *through* his Fellow Members, as the Stock of the Tree generateth its Fruit through its Twigs and Branches: The Stock useth no strange Tree for its Twigs; so also Christ only useth *his Members* to his Work of his Fruit.

Note.

END OF THE FIRST LITTLE BOOK CONCERNING THE HOLY BAPTISM.

THE SECOND BOOK

CONCERNING

The Holy Supper of our Lord Jesus Christ.

WHAT KIND OF PARTICIPATION IT IS,

AND

HOW THAT IS TO BE UNDERSTOOD.

Also concerning the Contention of the Learned about Christ's Cup: What they do about it; also what is to be held concerning it.

Wherein *Babel*, the great City upon Earth, with her Form and Wonders, together with the Antichrist, standeth quite naked and manifest.

To the Comfort of the simple Children of Jesus Christ, and to the building up of the true Christian Religion, in this confused troublesome Time.

All very earnestly and sincerely discovered from the Knowledge of the Great Mystery.

THE SACRAMENT

CONSIDERING

WHAT KIND OF PREPARATION IT IS

1 Cor. ii. 28.

Let a Man examine himself; and so let him eat of this Bread, and drink of this Cup.

THE
SUM OF
ALL
INTIMATION
OR
INSTRUCTION TO THE READER.

THOUGH *indeed I here dive and ſearch ſublimely and* deep, *and ſet it down very clearly, yet the Reader muſt be told thus much, that without the* Spirit of God, *it will be a Myſtery to him, and not apprehended.*

Therefore let every one look well to it what he judgeth, *that he fall not into the Judgement of God, and be captivated by his own* Turba, *and that his own Reaſon diſtract him: This I ſay, meaning well, and give it to the Reader to ponder* [*in his Mind*].

JACOB BEHMEN, of *Old Seidenberg*.

THE

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OF THE

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Of the Ground of the Old Testament; how this Testament was clearly in the Type *among the* Jews.

1. WHEN God sent *Moses* to *Pharaoh*, and commanded him to let the Children of *Israel* go into the Wilderness and sacrifice to him, and *Pharaoh* would not do it, then God sent great Plagues and Punishments upon him; and lastly, the [a] *destroying Angel, which slew all the first-born in Egypt*; and there he commanded *Israel* the *Passover*, or to slay and eat the Paschal-Lamb, viz. *a Lamb of a Year old, and besprinkle the Doors and upper Posts with the Blood thereof, that the slaying Anger should there* [b] *pass over, and kill none in the House*, Exod. ii. 12.

[a] Stifling.

[b] Pass by.

2. Which was a *Type* of the New Testament, [shewing] how the Posts and Doors of our *Life* should be sprinkled with the Blood of the Lamb Christ, that God's Anger in Soul and Body may not swallow us up into his Wrath: And as *they must eat up that Lamb wholly or quite, and leave nothing over*, so would the Lamb Christ give himself in his Testament *wholly* for Food to his Christendom, and not divided; and would besprinkle the Posts of our Life with his Blood of *Love*, that the destroying Angel in God's Anger might not take hold of us and slay us.

3. Also we have an Image or Similitude thereof in *the unleavened Cakes, which they must bake and eat*, [shewing] that they should through this Paschal Lamb's Figure, which signified Christ, be a *new* and sweet [c] *Lump*, when they should eat the right Paschal Lamb, Christ, in his Testament; all which was a Figure of the New Regeneration; [signifying] how the same should be borne through *the right Paschal Lamb, Christ*, 1 Cor. v. 7. and how the same (New Birth) would eat the sweet Food of the Divine Grace.

[c] Dough.

4. This is a powerful Figure of the terrible Fall in *Adam*, and then in the New Birth or Regeneration in *Christ*; for in *Adam* the *first Birth*, viz. the first Angelical Life, was slain by God's Anger, and by the Grace-Covenant in *Christ*, was the same brought back *again*, and spoken [or inspired] into *Adam* and *Eve:* Thus now the Spirit of God signifieth by this Figure of *Moses* in *Egypt*, how that same inspoken Grace should be fulfilled with heavenly and Divine *Substance*; and also how Man should be [d] marked and sprinkled by that Mark, *viz.* by the Blood of the Lamb of God; and how God would give him the sweet Substance of his sweet Love for Food, whereby the natural soulish Fire-Life should be again quickened, and attain a Divine *Ens* in his Life's Essence, and thereby be transmuted and changed again *into the Angelical Image.*

[d] Smeared, or streaked.

5. Also we see this Image very clearly in the *Sacrifices* of *Israel*; how *they must slay and sacrifice Beasts, and burn the Fat:* For when God gave the Law to *Moses*, that *Israel* should live in full Obedience in the Covenant of this Law, then he gave him also the Figure, [shewing] how this Law should be fulfilled, and how Man should be [e] atoned from Sin, and from the Anger of God; as we may clearly see this in the * third Book of *Moses*, in the eighth Chapter, where the Image of the Reconciliation or Atonement standeth.

[e] Released, or reconciled.

* Levit. viii. 14, to 21.

Where it standeth thus:

[f] *And* Moses *caused an Heifer to be brought for a Sin-Offering, and* Aaron *with his Sons laid their Hands upon his Head: There it was slain; and* Moses *took the Blood, and with his*

[f] Sacrifice.

[g] Cleansed it from Sin.

Finger put it round about upon the Horns of the Altar, and [g] cleansed the Altar, and poured out the Blood at the Foot of the Altar, and sanctified it, so that he made an Atonement on it: And took all the Fat upon the Inwards, and the Caul upon the Liver, and the two Kidneys with the Fat on them, and burned it upon the Altar: But the Heifer, with his Hide, Flesh, and Dung, he burned with Fire without the Host, as the Lord had commanded him: And brought a Weather or a Ram for a Burnt-Sacrifice; and Aaron *with his Sons laid their Hands upon his Head, and it was slain there:* And Moses *sprinkled the Blood round about upon the Altar, and clave the Ram in Pieces, and burned the Head, the Pieces, and the Rump; and washed the Inwards and the Legs with Water, and so burned the whole Ram upon the Altar; this was a Burnt-Sacrifice for a sweet Savour, a Fire to the Lord, as the Lord had commanded him,* Levit. viii. 14, 15, 16, 17, 18, 19, 20, 21.

6. This is a true Figure of the Sacrifice of *Christ with our assumed Humanity*; how he hath offered our Humanity, through the Sacrifice of his Body, to the Anger of God; and how God in this Sacrifice, hath smelled his sweet Love in the Humanity of Christ, and *reconciled* his Wrath in the Fire.

7. The Figure of Christ standeth thus:

[h] Levit. viii. 10, 11, 12. [i] Tabernacle.

[h] *When* Moses *should make this Sacrifice, he took first the anointing Oil, and anointed the* [i] *Dwelling-place, and all that was therein, and sanctified it, and sprinkled therewith seven Times upon the Altar, and anointed the Altar, and all its Implements, the Laver with its Foot, so that it was sanctified; and poured the anointing Oil upon* Aaron's *Head, and anointed him, so that he was sanctified.*

Moses standeth here in the Figure of *God*, and *Aaron* standeth in the Figure of *Christ*, according to our Humanity, and the *Heifer* standeth in the Figure of the earthly, *perished Adam*, according to his beastial Property; and the *Ram* standeth in the Figure of the *true Man* created in *Adam* [shewing] how the same should be offered up to God again in the Humanity of Christ: *Moses* anointed *Aaron*; that is, God anointed our Humanity in Christ with his highest Love, *viz.* with the *substantial Wisdom*, and Divine Substance in the Name JESUS.

8. And that is it, that *Moses* first anointed the Tabernacle, which signifieth the *Body* of *Mary*, in which GOD became MAN, and therefore *the Angel called her the Blessed among all Women*, Luke i. 28. For God first sanctified the Tabernacle, and sprinkled with his anointing Oil of Love upon all the seven Properties of the natural Life; which *Life* in the Humanity of Christ, the *Altar* of *Moses* signified, which God anointed, when JESUS assumed Man's Life: The *Laver*, with its Foot, signifieth, how God hath anointed the human Hand or *Desire*, in the Humanity of Christ, with which he should do Wonders: The anointed *Head* of *Aaron* signifieth, how the Humanity of Christ, *viz.* our human *Science*, should be anointed with the Holy Ghost.

9. This God set forth by *Moses* in the *Type*; for when *Moses* had anointed *Aaron*, together with the Tabernacle and the Sons of *Aaron*, and established the whole Business, then he caused a Heifer to be brought for a Sin-Offering; which *Heifer* signified the gross *earthly Man*, impressed through *Adam*'s Lust: On this Heifer must *Aaron* and his Sons lay their Hands upon his Head, which signifieth, how *God* in Christ, and then the *Priests* or Pharisees would *lay their Hands* upon our, in Christ assumed, *mortal Humanity*, and slay, that is, put to Death, our Humanity, according to this World's Substance; and how his human Blood should be sprinkled round about on the Horns of the holy Altar, with the *Finger* of God, *viz.* as with the laying hold of God's Anger; and how God would thus cleanse his Altar in the Humanity; upon which Altar, *viz.* the human *Life*, should holy Sacrifices be offered to God again.

10. But that *Moses* did *burn the Fat* of the Liver and Kidneys upon the Altar, signifieth, that our *true* Adamical *Man* out of the *Limus* of the Earth, according to its right inward Ground, should *not* be cast away, or thrust out from God, but be *kindled* in the

Fire of God's Anger with the Fire of Love, and be offered to God. As this then was done in the Humanity of Chriſt, when he ſacrificed our Humanity to the Anger of God, but yet did introduce it with his *Love* through Death into *Life*, as out of the Fire there ſpringeth up a clear Light, as out of the Fire dying a new Life, which conſiſteth in Power and Love.

11. But that *Moſes* did *burn with Fire the Heifer, with his Hide, Fleſh, and Dung, without the Hoſt*, and only ſprinkled the Blood of the Heifer upon the Horns of the Altar, and kindled the Fat, it ſignifieth, that the groſs *beaſtial Body* of our Fleſh, with Skin and Bones, ſhall not come upon God's Altar, and inherit the Kingdom of God; but it ſhall be conſumed with the eſſential Fire of the Earth, *without the holy Fire of God:* As *Moſes* muſt burn the Heifer without the Hoſt, ſo alſo ſhould and muſt, the groſs beaſtial Man be burned up without the City of God, *viz.* in its own Principle, by that ſame Nature-Fire, as it is done before our Eyes: But this earthly Man's *Blood*, wherein the Aſtral Soul liveth, ſhould be ſprinkled upon the Horns of the *Altar*; which ſignifieth the right Man created in *Adam* out of the *Limus* of the Earth with the right *Aſtrum*, whoſe Blood or *Power* ſhall come again at the *laſt Day:* That ſame Blood was in Chriſt's Humanity, with the Incluſion of the heavenly Blood, ſprinkled upon the Horns of the Altar in his ſuffering and dying on the [1] Tree of the Croſs; for a Sign, that *our Blood*, after a right human Manner, is with Chriſt come upon God's Altar; and that God in Chriſt hath therewith marked us in the Eternal *heavenly Altar.* [1] Note.

12. But that the other Blood muſt be poured at the Foot of the Altar, ſignifieth, that our human Blood, wherein our *outward* human Life conſiſteth, which here *dyeth*, is in its dying poured out at the *Foot* of the Altar, *viz.* into the [four] *Elements*, and reſerved to the bringing again of the firſt true Man, that the right Life ſhall be kept at the Foot of the Altar, that is, in its own *Principle*, as in *Myſterio magno*, in *Spiritu Mundi*, in the Great Myſtery, in the Spirit of the World, till God ſhall purge this Altar of the four Elements, and bring forth again the ſame *pure* Virtue and Power of the Blood, together with the Elements, and bring them into the Temperature; and ſo then the human Blood ſhall again *come to the Soul*, according to the Property of the ſpiritual World.

13. For this Cauſe muſt *Moſes* and *Aaron* in the Figure, pour out the Heifer's Blood at the Foot of the Altar: For God had *not* to do about the Blood of Beaſts; but he ſet forth the Figure of Man's Reſtoration, and ſignifieth under it, that we Men, according to the outward groſs earthly Man, were but ſuch Beaſts, which groſs beaſtial Property had ſwallowed up the true Man into itſelf: Thus he ſignifieth, how he would with his Power bring again and *new* generate that ſame inward devoured Ground: And as the Power and Virtue of our *Mumia*, of the oily Property ſhall be kindled again through the Fire of God, as *Moſes* kindled the Fat, ſo ſhall the Power of the inward Ground, here even *in the Time of this Life*, be kindled with the Divine Fire, and burn upon God's Altar, which through the *Unction* or anointing of the Spirit of God, ſhould be done *in us:* Even as *Moſes* kindled the Fat, ſo ſhould alſo the Spirit of Chriſt kindle our inward Ground, even in this [Life's] Time; and when this comes to be done, then ſhould the Heifer, *viz.* the Beaſt-Man be ſlain; that is, he ſhould be daily *mortified*, and with his Will and beaſtial Deſire be caſt forth without the Hoſt of God; for he is but Earth and a Beaſt, *and not fit for the Kingdom of Heaven*, John vi.

14. But the *Ram* now ſignifieth the right *anointed* Man in the Humanity of Chriſt, as alſo our inward Ground, which, with Chriſt's anointing in us, becometh living again. As God through *Aaron*'s Sons, *viz.* through the High-Prieſt, would lay the Hand of his Anger upon *it*, and ſlay *it*, that our human Will might be ſlain; ſo ſhall in this ſlaying the Blood of this Ram, *viz.* the right Humanity, be *ſprinkled* every where upon the Altar of God, and the human Will ſhall be ſplit in Pieces, and quite forſake the

own Will, and the *Head*, viz. the human Senses or *Thoughts*, be kindled with God's Fire: Even as *Moses* kindled the Head of the Ram, as also the Pieces and the Rump, so must also our Humanity in Christ, be washed with the Water of Love, and afterwards be sacrificed upon the Altar of God, *viz.* on the Tree of the Cross.

Note. 15. *Note.* But that the Ram must be kindled with Fire, and be offered to the Lord *for a sweet Savour to the Lord*; therein lyeth the Great Mystery: The Ram is the right Man created in *Adam*, which Christ, as the Word, or the Power of God, *took on him* from our Adamical Humanity, in the Body of *Mary*; and signifieth by the Ram, that God in Christ would thus anoint our right Adamical Humanity with the holy anointing *Oil*, and bring it to God again.

16. But seeing the human Will was departed from God, and had brought itself into the earthly beastial Lust; therefore should this Ram, *viz.* the Humanity of Christ, be kindled with God's Fire of Anger: For the Anger of God was become manifest in the Humanity; and therefore God anointed first the Humanity with *the Spirit* of his Love in Christ's Humanity, and afterwards offered this Ram, *viz.* the right Adamical Humanity to the Fire of God, that in the anointing of the Love-Oil, the Anger-Fire might be kindled; and the Anger-Fire, in the anointing of the Love, *viz.* through the *Oil* of its holy Substance, be transmuted, and wholly turned into a Love-burning.

17. For our human Soul was become an Anger-Fire, *viz.* an *Enmity* against God; and therefore thus God reconciled it in the Love of its Substance; that is, God's Anger in the human Life was thus reconciled; for God's Power smelled, or thus drew, in the Fire, the human Life again into the Eternal Word, *viz.* into God. God's Anger-Fire was the *Mouth* which received the human Life again into it, and swallowed up the human *averted* Will into itself.

18. But when this great Love had given up itself into the human Life of Christ, then was God's Anger-Fire, with its devouring in the Soul's Fire, turned into meer Love, *viz.* wholly into a Love-Fire; and thus *Death* in the Fire of God's Anger, which holdeth the Soul captive with its Impression, wherein the Soul was a Darkness, *viz.* a dark Fire, *was broke open*, and again turned into the Light-Life.

19. And that is it which God with this Sacrifice sets forth in a Type of the coming of Christ; for *Moses* saith, *This was a sweet Savour to the Lord:* Now God doth not savour the beastial Life; for that shall not inherit the Kingdom of God: God's Business which he had to do by *Moses*, was not about the Ram and the Heifer, but he set forth the Humanity under them before him: God's Imagination went into the Humanity in his inspoken Grace-Covenant, *viz.* in that inspoken Grace Word of Love, which stood as a Goal or Limit in Man, even unto *Mary*, where it manifested itself in the Humanity: Into this went God's Imagination, and Man's Imagination went into the *Type*, viz. into the Sacrifice in the Fire: Thus went also the incorporated Grace Covenant with Man's Imagination into the Sacrifice of the Fire, as into the *Type* [signifying] how Christ should reconcile God's Anger in the Humanity.

20. And thus was the human Will in the Type of Christ ransomed in the Fire; for the incorporated Grace-Covenant, went with the human Desire, in their *Prayer* (which through this Sacrifice in the Fire pressed into God) together into the Fire of the Sacrifice, and reconciled (that is, destroyed) the earthly beastial *Property* of the human Will in the Fire, with the Love: For with the Fire God formed an Image before him, as a Substance; in which Fire Substance God's Fire imaged itself, and reconciled the elementary Fire in Man: His Eternal Love-Fire *savoured* the human Will, through the incorporated Grace, through that *Medium* of the Fire; for *Moses* had holy Fire, wherewith he kindled the Sacrifice.

21. Thus was the elementary Fire of Man reconciled in the holy Fire, and yet must a beastial *Medium*, viz. Beasts Flesh, come into the holy Fire of *Moses*, seeing Man was

become beaſtial: That the beaſtial Kind be burned away in the holy Fire through the Father's Anger-Fire; and that God's Love-Fire might kindle the human Soul-Fire in its introduced Deſire in the Sacrifice: And ſo God's Deſire in the Word *ſmelled* Man's Deſire through the Fire; for in the Fire the beaſtial Vanity of Man's Will burned away in the Anger-Fire: And ſo then the clear human Will preſſed into God's Love Fire as *a ſweet Savour*; for the incorporated Paradiſical inſpoken Grace, preſſed with the clear Will of Man, into God.

22. And that is it which *Moſes* ſaith, *It was a Sacrifice of a ſweet Savour unto the Lord:* For God deſired to ſmell nothing there, but only Man's Will, *viz.* the human *Life*, which before the Times of the World, was in the Word of God; indeed without Creature, but yet in *Power*, which was inbreathed to the created Image: That ſame did God ſmell through the Sacrifice in the *Ens* of Chriſt, *viz.* through the inſpoken Grace, and reconciled the averted Will through the Grace in the Fire, ſo that the human Will became *Divine* again, and brought (1) the human Life's Fire, and (2) God's Love-Fire, into one Fire, as into *one* Life's burning; and that was a right Sacrifice of Reconciliation, or Sin-Offering, when Sin was offered to the Fire of God's Anger, to be *conſumed*.

23. And thus alſo the beaſtial *Fleſh*, which they offered and eat afterwards, was ſanctified to Man: For God's Imagination in the Covenant went thereinto; therefore *Moſes* calleth it *holy Fleſh*; alſo, *holy Bread*, ſuch was the *Shew-Bread*, 1 Sam. xxi. 6. Matth. xii. 4. All which ſtood in the Type [ſignifying] how that ſame *incorporated* Power of the Grace-Covenant, would manifeſt itſelf with heavenly Subſtance in Chriſt, and give it for Food of the human Soul, *viz.* to the Soul's-Fire; in which Food, the Soul's-Fire ſhould be *turned* into a Love-Fire.

24. For in the Old Teſtament this ſweet Grace Covenant gave itſelf into the Sacrifice of the fiery Soul's Deſire, for Food, as to the Soul's Mouth in the Fire: For the Soul *viz.* the ſouliſh Faith's *Mouth*, did in the Sacrifice of Fire, eat of this ſweet Grace, *not* in the Subſtance, but in the Power, upon the fulfilling that was to come, till the Power was manifeſted in the Fleſh: But their Body did under it, eat of the bleſſed Bread and Fleſh, wherein alſo the *Power* of the Grace, *viz.* the Imagination of the Covenant was. Thus the *Jews did eat Chriſt's Fleſh and drink his Blood* in the Grace *Ens*, Note. in the Power, in the Type, where the Power was not yet Fleſh and Blood; but yet that ſame Word of Grace, which afterwards became Man, was *therein*.

25. But when the Time came, and was fulfilled, that the ſame incorporated Word of Grace (which received their Soul in the Faith's-Deſire in the fiery Eſſence) *became Man*, then it gave itſelf into this Faith's Mouth, *viz.* of the fiery ſouliſh Eſſence, according to the Divine and human Property, for Food: Of which we will here following write more at large, and ſet down the true Ground, how *Chriſt's Fleſh and Blood is to be eaten and drunk*; not out of a Conceit or Opinion, but out of the Ground of *the Scripture*, and true certain Knowledge through God's Grace.

The Second Chapter.

Of the Supper of the New Teſtament; how the Type *is come into Subſtance.*

2. WHEN the Time was *fulfilled* that this Grace-Covenant ſhould manifeſt itſelf, and aſſume the Humanity with Soul and Body, then the *Type* ceaſed; for the Anger-Fire of God in the Soul and in the Fleſh of Man, was together * imprinted in the ſubſtantial Word, *viz.* in the Divine *Ens*; which Divine *Ens*, out of the Divine Power, aſſumed alſo the Divine *Ens* of *Adam*, which vaniſhed as to the Kingdom of Heaven, *viz.* to the holy working Fire, when the Soul imaged itſelf into Earthlineſs, and made it living, that is, burning in itſelf again, through the *holy* Fire, where then the Divine Sacrifice in the Fire was manifeſted in the Humanity.

* Or, immodelled.

2. For the Soul was of the Father's Property, according to his Fire's Might, and was become a meer Fire of *Anger: This the Father gave to the Son*, as to the manifeſted Grace-Covenant, and brought the Father's Anger-Fire in the Soul, into the Son's Love-Fire, ſo that the Father's Anger-Fire and the Son's Love-Fire, in the *human* Subſtance ſtood in one Ground: The Love-Fire became ſubſtantial, that is, a heavenly Fleſh, and gave itſelf to the Anger-Fire of the Father in the human *Life's* Property, for Food to a Fire-burning, after the Manner as a Man putteth a pleaſant oily Balſam to a Fire, and then the Fire in its burning giveth forth out of itſelf a pleaſant Smell and Virtue out of this Balſam Oil.

3. Thus the Father now *ſmelled this pleaſant Savour* in the Humanity in the Soul's Fire, which Savour he *formerly* ſmelled in the Sacrifice in the Type; for Chriſt was now the right High-Prieſt, which offered to God his Father the acceptable Sacrifice of the ſweet Savour in the Humanity, and reconciled the Anger in the Humanity: The *Altar* of God, upon which *Moſes* ſacrificed, was now *in* the Humanity of Chriſt, who offered up to God the ſweet Humanity out of the heavenly *Ens*, with the Adamical Humanity into his Anger-Fire, which burned in the Adamical Humanity: Sin in the Adamical Fleſh was deſtroyed through the ſweet heavenly Fleſh, *viz.* through the ſubſtantial Word of Love, through JESUS, *viz.* God's greateſt *Sweetneſs*.

4. God brought the Sacrifice of *Moſes*, viz. the Reconciliation in Fire, into the Humanity, and made of *Moſes*, Chriſt, *viz.* the right High-Prieſt, who with his holy Blood beſprinkled the Altar, *viz.* the Fire-*Life*, as *Moſes* did with the Blood of Beaſts in the *Type*.

5. And we ſee this eminently in *the Supper* of Chriſt, which, when at laſt he would enter into his Sufferings, and kill Sin in our Humanity, with the ſubſtantial Love-Fire in his Blood, then at laſt *he eat the Paſchal Lamb with his Diſciples:* For he had given himſelf up into the Type with his Grace-Covenant, with the heavenly Fleſh, and would fulfil the Type with the Fleſh of Love, and bring forth the Adamical Humanity through Death, *viz.* through God's Anger, through the Incloſure of the Adamical Life into God's Love-Fire, and *break open the Priſon of Death*.

6. So now in the Type of the Paſchal Lamb he began the New Teſtament, *viz.* the *fulfilling* of theſe Types, and led his Diſciples to the Sacrifice of the New Teſtament, *viz.* to the Altar of God, in his Fleſh and Blood, that they ſhould eat the fulfilling of the Old Teſtament in the Sacrifice of the New Teſtament; for he brought the Old

Testament, *viz.* the *Figure*, into the New, *viz.* into his Flesh and Blood, which was *the Sacrifice of Reconciliation for the Sins of the World*; and gave them the [b] Atonement in his Flesh to eat, and in his Blood to drink.

[b] Or, Reconciliation.

7. For the Reconciliation should be no more done in Fire, where the Father's Anger burned away the Vanity in Man's Faith; but it should be done in the Love-Fire, in *the Flesh of Christ:* They should now with their Faith's Desire, *viz.* with the fiery Life's Mouth of the Soul, eat and drink the Reconciliation with Christ's Flesh and Blood: *No more* with Faith in the Type, but in Substance; no more in Power without Substance, but with substantial Divine and human Power, wherein the *Humanity of Christ himself* should be the Paschal Lamb: Not Deity without Humanity, but Deity and Humanity alike.

8. For *the Paschal Lamb must be eaten quite up*, and so also he would not give them only a Piece of his Humanity, but (note) gave himself to them wholly and altogether, into their Soul's Fire-Mouth, *viz.* into the Faith's-Desire: The Soul's fiery Mouth was now the Fire of God, which devoured the Sacrifice, as common Fire devoureth Oil, and giveth a clear Light out of its consuming: Thus also Christ gave to his Disciples, *viz.* to their Faith's *Desire*, understand, to the fiery Mouth of the Soul, as to the true Life; his heavenly Body and his heavenly Blood, in that Manner and Way, as the heavenly *Ens* in the Limit of the Covenant gave itself into *Mary*, into the vanished *Ens*, and became one Person, wholly undivided.

9. *Note:* He gave his *whole* heavenly Humanity to them into their Adamical Humanity; understand, to the Paradisical Ground: For every Life desireth an *Ens* of its Likeness; *viz.* every Fire desireth an *Ens* for its burning, which is like that Fire.

10. The soulish Fire-Life was become dark through the Impression of Death, and therefore needed a Light *Ens* out of the Divine Light, as a Substance of Light; as a holy anointing Oil, wherein the dark painful Soul's Fire changeth itself into a Light and Love-Desire: This now conceived upon Christ's *Altar*, viz. out of Christ's *Humanity*, the substantial Love, *viz.* the substantial Wisdom of God; that same Fire in this Substance, was the *Name* and the Power JESUS, *viz.* God's greatest *Holiness*, which changeth the Soul's Fire into a Light: Whence Christ said, *He was the Light of the World*, John viii. 12. For in his Power hath the Soul attained Eyes of Divine Light, so that it beholdeth God again.

11. And as a Man giveth Oil to a common Fire, out of which ariseth a Light; so in like Manner is to be understood concerning the dark Soul's Fire, which receiveth into itself Christ's heavenly *Ens* of the Divine substantial Love in this Testament, and kindleth again the vanished even heavenly *Ens* in *Adam*, and burneth in its Likeness: Wherein *the Kingdom of Heaven*, viz. *the City of God* is again unlocked, where the Divine Light in that same unlocked Paradisical Ground shineth again; which is the City of God *in Man*, where the Holy Ghost dwelleth; of which Christ saith, *He that eateth my Flesh and drinketh my Blood, he continueth in Me, and I in him*, John vi. 56.

12. In this Paradisical unlocked Ground, Christ, *viz.* the Divine Love-*Ens*, continueth dwelling in the Light: For the Power in the Light is the Divine *Ens*, viz. the supernatural heavenly Flesh, a Tincture of Life; which Tincture tinctureth the Soul, and giveth the heavenly Fire-Glance to the Soul's-Fire: But yet that a Man may rightly understand it: The Soul is the Father's Fire, which receiveth into itself (*viz.* into its fiery Desire) the Son's *substantial* Love, *viz.* the holy Love-Fire, which hath turned itself into the human Tincture, *viz.* into Flesh and Blood; understand, into that same human Life's Power: Thus is the changing of the Soul's Will effected.

13. Thus we see first this Figure in *Moses*'s Sacrifice of Reconciliation, that the Soul, *viz.* the Faith's Desire of the Soul brought itself into the Sacrifice, as into a *Substance*, and with the Substance went into the Fire, where the Reconciliation through Fire, was

made in the introduced *Covenant* of the Love-Fire, in that Manner and Way, as the ſubſtantial Love of Chriſt ſhould give itſelf up into the Soul's-Fire, wherein God's Anger did burn, for Food and Reconciliation. Secondly, We ſee alſo by *Moſes*, not only how the Soul is ranſomed from Sin through Fire, and with the Love in the Covenant, became fed with the holy Fire of Grace, but they *bleſſed alſo the Bread and Fleſh* through the Reconciliation of the Grace-Covenant, and did eat the ſame, *viz.* the holy Bread and Fleſh, as God alſo commanded them.

14. Which ſignifieth the oral eating and drinking of the ſubſtantial Grace; where not only the Soul is fed, but (note) alſo the right Adamical Man, *which ſhall ariſe* from Death again: For the Earth was curſed through Man's Sin, and Man muſt from the Curſe of God's Anger eat of the earthly Fruit: But with this Sacrifice and Bleſſing of the Covenant, God erecteth now *a new Bleſſing*, ſo that *Iſrael* did eat of the bleſſed Fruit again, where the Grace preſſed through the Curſe again, as the Sun preſſeth and penetrateth through Water.

15. All which was a *Type* of the Teſtament of Chriſt, which would not only feed the Soul with ſubſtantial fiery Love; but (note) alſo the right Adamical *Body*; and that when he would ordain his New Teſtament under *Bread and Wine*, [ſignified] how the inward Grace of Love would preſs through the outward Man, as the Sun penetrateth through the Water, or as Fire penetrateth through Iron.

16. And by the oral eating and drinking of his New Teſtament is ſignified the Paſchal Lamb in the Old Teſtament, where the Grace-Covenant of the Divine Bleſſing *gave itſelf* into a viſible elementary Subſtance, *viz* into a *Medium*, wherein the human Body received the Grace: And it points at the New Teſtament, where Chriſt, *viz.* the ſubſtantial Grace, would with his Love, with the Power of his Fleſh and Blood, of Divine and human Property, *give himſelf* into his Fellow-Members the Chriſtians, through an elementary *Medium* of bleſſed Bread and Wine for Food and Drink; where-through, the accurſed Body out of the *Limus* of the Earth (which hath eaten the Curſe into itſelf) is bleſſed again.

17. This we ſee clearly by the Laſt Supper of Chriſt, that Chriſt, with the Inſtitution of the New Teſtament, would *not* ordain any ſtrange or *new Thing*, but only fulfil the Old Teſtament; and with the ſubſtantial Grace, which in his Soul and Fleſh was become MAN, give himſelf up into the Covenant of the Old Teſtament; and himſelf be the *fulfilling*, viz. the Paſchal Lamb, and the holy Bread and Fleſh, where-through our right Adamical Man is to be bleſſed: *For he* firſt *eat the Paſchal Lamb with his Diſciples*, and incorporated himſelf with them in the Covenant of the Old Teſtament, *and waſhed their Feet for them*: Afterwards *he took the Bread, gave Thanks, and brake it, and gave to them*, and ſaid, *Take and eat; that is my Body, which is given for you: In like Manner alſo he took the Cup after the Supper and gave Thanks, gave to them, and ſaid, Drink ye all thereof; that is my Blood of the New Teſtament, which is ſhed for many for the Forgiveneſs of Sins: I ſay unto you, I will now henceforth drink no more of this Fruit of the Vine, till at the Day that I will drink it new with you in my Father's Kingdom*, Matth. xxvi. Mark xiv. 1 Cor. xi. 23.

18. This is now the true Ground, and *ſignifieth*, Firſt, How the ſweet Grace of God's Covenant hath given itſelf up into our Humanity; and, Secondly, How that ſame Grace-Covenant (which in the Old Teſtament with the Sacrifices and Paſchal Lamb, gave itſelf to *Iſrael* under that ſame Food for a Bleſſing) doth now with the aſſumed Humanity give itſelf to Man alſo under a *Medium*, viz. under Bread and Wine, to be eaten and drank: And, Thirdly, How he would not take away the firſt Covenant, and begin ſome new Thing; but how he *himſelf* would be that very Grace-Covenant, and now preſent himſelf as a Man, and now give himſelf *into* Man after a Divine and human Way; that as they had participated of him heretofore, with his Grace in the Covenant,

in the Sacrifice, in a ſpiritual Way *in Power*, through a *Medium*, ſo now they ſhould participate of him alſo in a corporeal and ſpiritual Way, through the *Medium* of Bread and Wine, and ſubſtantially participate of that ſame incorporated Grace in the Covenant.

19. For the Cauſe was this: That he would give himſelf to them to be participated both in a human and alſo in a Divine Property, alike; that they ſhould participate of the Grace (which had given itſelf into the Humanity, and ſlain Death, and opened the human Life again, and brought it through Death) in a *new human Life:* That the ſame new Life, out of Chriſt's Death and Reſurrection, might unlock even their Life, which was ſhut up in Death; therefore he gave this new unlocked human Life of his aſſumed human Life, with his Fleſh and Blood, even under an *elementary Medium*, that the Faith might conceive it through a *Medium*.

20. Therefore there muſt be a *Medium*, that (firſt) God's Imagination of his Love, and (ſecondly) Man's Faith's Deſire might come together, and take hold one of another by a *Medium*; for as the Participation of the Old Teſtament was done in a ſpiritual Way, ſo now it ſhould be both in a ſubſtantial and ſpiritual Way *alike:* For the Deity hath now preſented the Paſchal Lamb in the Humanity of Chriſt; and God's Imagination (which went formerly into the Sacrifice) went now into the Humanity of Chriſt; and the Imagination of the Humanity of Chriſt went with Divine Power into the *Medium* of Bread and Wine, and through the ſame, in the Participation thereof, *into the human Life.*

The Third Chapter.

How the Diſciples *of Chriſt have eaten and drunk Chriſt's Fleſh and Blood; and how that is properly to be underſtood.*

1. REASON ſhould here go out from the Imagelikeneſs to that which is un-imagelike, and forſake the *Folly* which Men ſtrive for, for it was not imagelike Participation, but is underſtood under an imagelike one; Chriſt gave *not* his Diſciples the imaged *creaturely outward* palpable fleſhly Humanity, as ſome Piece thereof: No, that is not conſiſtent; for he *ſat by them at the Table*, and did not rend the imaged Subſtance of his Body, but he gave them the ſpiritual Humanity, *viz.* the Power and Virtue of his Body and Blood, his own *Mumia*, wherein the Divine and human Power is underſtood: Which *Mumia* is a true human Subſtance of Fleſh and Blood, and is a ſpiritual Fleſh, out of which the viſible Image groweth, and is wholly *one* with the viſible Image.

2. See a Similitude in the Sun, which *ſtandeth* in its Orb, but preſſeth with its Luſtre, Power, and whole Subſtance, with all whatſoever it is in Eſſence, Power, and Subſtance, forth out of itſelf into the *whole World*, and giveth itſelf to every Element, Subſtance, and Creature, to all Herbs and Trees, alſo to every creaturely Life, and worketh in all Things whatſoever it will receive, and yet teareth not itſelf, when it goeth forth from itſelf, and *giveth itſelf* to the other Creatures, it continueth always whole, and goeth not away from its Subſtance.

3. So is also the Supper of Christ to be understood; as we see a Similitude of it in the Herbs and Grass of the Earth, which neither doth, nor can do any Thing *without* the Power of the Sun, it setteth the Jaws of its Essence wide open towards the Sun's Power and Virtue; that is, it hungereth only after that, and into that Hunger the Sun shineth in, and kindleth *the Spirit*, viz. the Brimstone, Salt, and Oil of the Herb; and as soon as that is done, that the Sun's Virtue findeth or perceiveth itself in the Brimstone, Salt, and Oil of the Herb, then it *worketh* therein, whence the Herb attaineth a perceptible Warmth, and conceiveth and impresseth the Sun's Virtue in itself, so that the Sun's Virtue and Power becometh *substantial* in the Herb, and groweth with the Herb, and tinctureth the same, whereby the Herb becometh sunny or solar, and worketh, to [the bringing forth] Fruit.

4. So in like Manner we are to understand concerning Christ's Testaments: For he is the Sun of Life, and *the Light of the World*, John viii. 12. He, according to the Deity, is the Eternal Speaking Word, *viz.* the Power and Virtue of the Deity, the Power of the Divine Light, and according to the Humanity, he is the formed outspoken Word, which is wholly one with the Eternal Speaking Word: For he hath *introverted* our received Humanity with the Eternal Word, *viz.* turned the outward inward, *viz.* the Substance of Time; and turned the inward outward, *viz.* the Substance of the Eternity; and is with the Divine Substance, through our human Substance received from us, become pressing forth; as the *Sun* presseth forth from itself, and giveth forth itself, so the Divine Substance giveth itself forth through the human: *Note:* The Divine Substance bringeth the human forth with itself; for the Divine Desire goeth forth towards the human Essence; and the human Essence goeth in towards the Divine outpressing Delight or Desire.

5. *Note:* But, being the Divine Power and Virtue excelleth the human, therefore is the human *brought forth* through the Divine Power, so that the human Power and Virtue giveth itself, together with the Divine, through the Divine Power: For the human Power and Virtue is a *Perception* or Invention of the Divine, wherein the Divine findeth itself in something, *viz.* in the formed Substance of the Word of Power, wherein the Divine Power loveth itself, as in its perceptible Substance, as the Soul loveth itself in its Body.

6. *Note:* And thus hath God poured his Love through the human Substance in the Humanity of Christ, *into the Disciples* of Christ, with the human Substance, in that Way and Manner, as the Sun's Power and Virtue *in Spiritu Mundi*, in the Spirit of the World; as with the Effluence of the Power and Virtue of the Stars, mingleth itself with the *spiritual* Brimstone, Salt, and Oil, in the upper Elements, so that it comprehendeth their Power and Virtue in its Glance, and giveth itself to them; and it (the Power) giveth itself into the Sun's Power and Virtue, and [so they] work together, whereby *the Light of Nature* is unlocked, and with such working give themselves into the Earth, Herbs, Trees, and all Creatures: So that in an Herb or Tree such a *Virtue* doth exist; whence the Vegetation or budding forth of Creatures doth exist: Where always in such Growing or Life, a Man is to understand (1) an elementary substantial Power and Virtue; and then (2) a super-elementary sunny or solar and starry or astral Power and Virtue, where the sunny and starry, with their strong Power *press forth* with the elementary.

7. *Note:* Now we see in Herbs and all Things that grow out of the Earth, when they take hold of and *eat* this Power and Virtue of the Sun and Stars in them, that they do not rend themselves, and make or use a severed Mouth to do it withal; but the Essence of their *Desire* (viz. even the natural Brimstone, Salt, and Oil in the Herb) is the *Mouth* which taketh hold and eateth in itself the Influence of the upper Elements of the Sun and Stars: Thus also in like Manner it is to be understood concerning Christ's

Disciples and *all other Men*: They *have* eaten and drunk Christ's Flesh and Blood, under Bread and Wine, as through a *Medium*, with the essential desirous Faith's Mouth; not with a circumscribed creaturely Comprehension, but with the Faith's *Desire*.

8. *Note*: Yet that a Man may rightly understand it [he is to know] (1) the *outward* Mouth with its Comprehension, apprehendeth the outward elementary Substance, Bread and Wine: The mortal transitory Substance of Man, *viz.* the gross *Flesh* (which shall not, nor *cannot inherit the Kingdom of Heaven*, John vi. 63. 1 Cor. xv. 50.) that apprehendeth and eateth Bread and Wine, for Bread and Wine is also an earthly *transitory* Substance, *which goeth into the Belly, and out from thence again*, as all natural Food, *Matth.* xv. 17. And (2) the *right* true *Man*, which was created in *Adam*, which before the beastial Grossness was a right Man, and Image of the visible World, according to its *inward* spiritual Ground; the same eateth Christ's Flesh, which is even such spiritual substantial Flesh, with the essential Desire; *Note*, Understand the Flesh that he took on him in *Mary*, viz. *our human*, but *not* the outward Ground of the corporal four Elements, but the inward holy Element, *viz.* the Ground out of which the four Elements proceed: Not Fire, Air, Water, and Earth, but the Eternal pure Element, which is a *Substance* of Paradise, which is hidden in the four Elements, understand, the Substance of Eternity, out of which Time is gone forth into a visible Substance; that same Flesh, as a spiritual *Mumia*, out of which, Man, as to the visible Body, hath taken its Original *in Verbo Fiat*, in the Word Fiat, which in *Adam* became blind as to the Kingdom of Heaven, when he went with the Desire into the four elementary Grossness; which fleshly Substance in Christ's becoming Man, was *filled* with heavenly living Substance, and made living again: *Note*, That is it which the right Adamical Man eateth, which sticketh hidden in the gross Shell of the four Elements; and in that Substance, the right Man *eateth* Christ's Passion, Dying, and Death; which Death of Christ is in his Victory become an Eternal Life; which Life, so risen out of the Death of Christ, breaketh our earthly evil Will, and is become a *Death to our Death*, which the outward Nature *holdeth* for a Life.

9. *Note: Note:* And here is Christ's Passion and dying *put on* to Man, altogether essentially, [a] operatively, which Life's Death of Christ swalloweth up our Death, wherein the Body when it here dieth according to the four elementary Substance, *resteth*; and the four elementary becometh Dust and Ashes: This same Power and Virtue of the true Humanity resteth in its Principle to the coming again of the *corporeal* Substance.

[a] Workingly, effectually.

10. But (2) the Soul which is a spiritual Fire, in its Desire, as with the true Faith's Mouth, eateth the supernatural *substantial* Love of the Name JESUS; which (Name) is become a substantial Power and Virtue, *viz.* the supernatural Wisdom of God, wherein the *whole Deity* is understood workingly.

11. The Soul's Mouth eateth of this holy Substance, whereby the Soul is turned into a Love-fire-burning, for the Love of Christ giveth *Ens* and Substance to the Soul's Fire; the fiery Life of the Soul taketh this Love Substance into its Essence, and by this Love-burning the Temple [b] Soph-JAH is again *unlocked*, viz. the substantial holy powerful Light, the true Spirit which vanished in *Adam*: As a Light goeth forth out of Fire, so through the Soul's-Fire, another Principle, *viz.* the Property of the *Divine* Power and Virtue goeth forth; and in that out-going Power and Virtue dwelleth the supernatural *unsubstantial* God in Trinity: For this is the Divine Principle where God in Man dwelleth, worketh, and willeth, wherein the Divine Light is understood, which [c] *diffuseth* itself through the true Man, as Fire through Iron.

[b] Or, *Sophia*. The Wisdom of God.

[c] Penetrateth.

12. *Note*: Understand it aright thus: Man standeth in three Principles, *viz.* in three Beginnings: (1) The *visible Man* is the visible World, which is outward and inward, *viz.* a transitory and an untransitory, *viz.* the pure Element, and the Efflux, *viz.* the four Elements. (2) The *gross Man*, with outward Flesh and Blood, is the four-ele-

mentary Body, and the spiritual Body in the *Quintessence*, or fifth Essence, is the holy Element which is hidden in the four, which is neither hot nor cold, neither dry nor moist: But the *soulish Ground* is not the Element; it is grounded in the Eternal Word, where the fiery Word of the Father's Property hath inbreathed itself into the created Body, as another Principle of an Eternal Nature.

13. Now the third (3) *supernatural Ground* of Man is the true Spirit; understand, the substantial Light, the substantial Wisdom, which with the Soul's breathing in came into Man, but yet vanished when the Soul brought itself from the breathing Word into own Will, into the visible Substance, with the Desire; for the Soul's Fire-Life out of the Father's Property, could no more attain that; therefore was this Ground *vanished* as to the Creature, and not in God, but only to the creaturely Soul.

14. And when this holy Ground of the Soul and Body was hidden, then was Soul and Body in a dark [d] *Dungeon*, full of Pain and Torment: For God was hidden to it, and instantly the Principles, according to their Properties, began to qualify and operate; as (1) The *Soul* according to the Anger Property of God the Father, which as to the Light shining in it, was hidden: And (2) The *outward Body* began to qualify in the four Elements, *viz.* in hot and cold, and in all other Properties of the Stars Power and Virtue, and every awakened Property impressed itself into a Substance, whence the Body became gross, hard, and beastial, and the true Image of God a *Wizard* and Monster: And that is the Sin, for the Sake of which God's Power and Virtue went *again* into the Humanity, and received the Humanity, and overflowed into us again his Divine Power and Virtue, through, and in a right Humanity.

[d] Dale, or Valley.

15. Seeing then Man standeth in Three Principles, as an Image according to Time and Eternity of the visible and invisible Substance, and that *Christ*, true GOD and MAN, hath also put on to himself the visible and invisible Substance in one undivided Person, so also is the *Participation* of his Substance in his Testaments to be understood, as that every Principle in Man eateth and drinketh of its Likeness again; *viz.* Note: (1) The *outward right* Adamical Image out of the *Limus* of the Earth eateth again of the same Humanity of Christ which he received from Man; and (2) The *Soul* eateth of the Divine Love-Fire; and (3) the *heavenly Divine Substance* vanished in *Adam*, eateth of the substantial Wisdom, and yet wholly unsevered through one only Faith's Mouth alike: But note: (4) The *gross Beast* of the gross Flesh, which is but a Husk, receiveth only the outward Husk of the Testament, *viz.* Bread and Wine, and under them the *Judgement* of God, that breaketh and killeth the Lust of the Body of this Grossness; therefore *Man should distinguish the Body of the LORD, and his Blood*, from the animal Man [that is] without Faith, which receiveth only the Judgement under Bread and Wine; for as the Mouth is, so is also the Food in the Mouth.

16. Christ said, *John* vi. *My Flesh is the right Food, and my Blood is the right Drink:* Also, *I am the Bread that is come from Heaven, that giveth Life to the World: He that eateth my Flesh, and drinketh my Blood, he continueth in me, and I in him; but he that eateth not the Flesh of the Son of Man, he hath no Life in him: Then the* Jews *contended one among another, and said, How can this Man give us his Flesh to eat? and were offended at this Saying: But he said, My Words are Spirit and Life.* Note: To signify that we should believe his Words; and he that comprehendeth and receiveth his Word in himself, he comprehendeth in himself *that Word* which is become Flesh and Blood; which Word is become a true human Substance, and that the Faith's Mouth comprehendeth in itself, *viz.* the right Hunger or *Desire* of the right true Humanity, after a spiritual Way and Manner. Note: As the Word of the Divine Power is become Man, so is it also comprehended by the Faith, and is Man *in his Members* also.

17. That same spiritual substantial Word taketh on it our Humanity, understand the spiritual Humanity, and giveth itself *into* the same, and worketh and dwelleth therein

ſubſtantially after a ſpiritual Manner, as he *dwelled* and wrought in the Body which he received from *Mary*; where Men ſaw on him outwardly our Fleſh and Blood, *viz.* the ſpiritual World's Subſtance, and yet in the viſible was the inviſible Subſtance; of which he ſaid, *John* iii. 13. *He was therewith come from Heaven.*

18. Thus alſo that ſame inviſible ſpiritual Subſtance of Chriſt, which hath united and introverted itſelf with our Humanity, into our Faith's Deſire; in that Manner as a *Spark* of Fire falleth into *Tinder*, and kindleth the Tinder, and conſumeth the Subſtance of the Tinder, and maketh it altogether Fire; ſo alſo the ſubſtantial Power and Virtue of Chriſt conſumeth in his Tinder, *viz.* in the *human* ſpiritual Ground; in the Mind, Thoughts * and Will, all evil Influxes in Thoughts and Will, whether they were from the Deſire of the earthly Fleſh, or from the Devil, and from the Luſt of the World caſt thereinto; yet that ſame ſpiritual Fire *conſumeth* all, for it taketh in the Life of Man, and ruleth it.

* Senſes.

19. It is a Light, *viz.* a ſpiritual Oil in the Life of Man, wherein the true ſpiritual Life, *viz.* the ſouliſh Life burneth, and *without* this ſpiritual Oil there is no true Light or Life in Man, but only an Aſtral Light; and the true Soul ſtandeth in the dark Dungeon in its Eſſence, and helpeth itſelf with the Aſtral Light of the *Sun*, in which Regard it hath alſo vain earthly Deſires and Luſt in it.

20. But that Soul which attaineth this *holy* anointing Oil of Chriſt in itſelf, turneth its Longing and Deſires away *from the Vanity of the World*, into God's Word and Power, and is as a new young Child, that lyeth in the Mother's Womb, and ſuffereth the Mother to nouriſh it: Thus it hangeth to Chriſt's Eſſence, Subſtance, and Power, and eateth of the Stock of the Vine Chriſt, *as the Branch eateth of the Stock of the Vine*, John xv.

21. Reaſon ſhould underſtand us right: It is not ſo to be underſtood, that Chriſt hath with his Fleſh and Blood, with the groſs *mortal* Fleſh and Blood, introverted himſelf into Man, which Fleſh and Blood is of no Profit, but is only as a Receptacle or Shell of the right ſpiritual Man: Much *leſs* doth the *Divine* Subſtance mingle itſelf with Bread and Wine; ſo that when I behold the bleſſed Bread and Wine, and receive it into the earthly mortal Mouth, I ſhould think that I comprehended Chriſt's Fleſh and Blood with my *fleſhly* Mouth, as I comprehend Bread and Wine therewith.

22. No: That cannot be; Bread and Wine is but a *Medium* or Means thereunto, even as the earthly Mouth is a *Medium* or Means of the Spirit: The ſpiritual Faith's Mouth of Man comprehendeth Chriſt's Fleſh and Blood under Bread and Wine; *not inherent* in Bread and Wine: For Bread and Wine changeth *not* itſelf into Chriſt's Fleſh and Blood, but it is a Means thereto ordained; which *Medium* belongeth to the viſible Man, through which *Medium* the inviſible giveth itſelf into the inviſible and ſpiritual Man.

23. In Bread and Wine *two* Properties are underſtood, as (1) The groſs elementary earthly Subſtance, that belongeth to the mortal Man; and then (2) the Power and Virtue therein, wherein the Tincture of the Bread and Wine lyeth, which (*Tincture*) is above the elementary Subſtance, wherein the four Elements lye in the *Temperature*, which is a heavenly Paradiſical Power and Virtue; that ſame Tincture of Bread and Wine is the *true Medium* wherewith Chriſt, the human Tincture, giveth himſelf as into the human Life: For *Man liveth not* † *from the four Elements only*, Matth. iv. 4. The groſs Food which entereth into the Mouth, doth not *alone* ſuſtain Life, but the inward Power and Virtue, *viz.* the *Quinteſſence*, or fifth Eſſence, wherein the Tincture lyeth as a ſpiritual Fire.

† By Bread only.

24. The elementary Food ‡ produceth only mortal Fleſh, and giveth a Source or Moving of the mortal Life; but the ſpiritual Man taketh his *Nutriment* from the Tincture, for itſelf is a Tincture, *viz.* a ſpiritual Fire: Therefore Chriſt *poureth* or overfloweth his heavenly Fleſh and Blood, *viz.* the holy anointing Oil, into the Life of

‡ Worketh, or effecteth.

Man, through and with the Nutriment of the true Life, *viz.* through the *Tincture* of Bread and Wine: Not to understand that the Tincture of Bread and Wine is able to apprehend such a Thing, but it is only a *permissive Medium* thereunto, as the outward Mouth of a Man is but a *Medium*, where-through the Power and Virtue of the Tincture in the Food is overflowed into the spiritual Man: And, because in Bread and Wine there lyeth the *highest* Tincture, which is nearest to the Life of Man, which most of all sustaineth the Life of Man, *therefore also* hath Christ ordained this Testament under it.

25. But (1) we should *not* be earthly-minded, and suppose, that after the Bread and Wine is blessed with the Words of Institution, that then Christ's Flesh and Blood is *inherent* in the Bread and Wine, and that every wicked Man may partake of it without the right Mouth: No; if that were so, then could Bread and Wine comprehend the Divine Power and Virtue in its own Capacity, and Christ's spiritual Flesh and Blood were become Bread and Wine, and it would *no more* continue to be as Christ said, *My Words are Spirit and Life*, John vi. 63.

26. Man's spiritual Mouth taketh with the Faith Christ's Words and Life, which Words are a Power of his Flesh and Blood, where the Divine Word *is become* a human Substance: That same human and Divine substantial Word is given to Man with the *Tincture* of Bread and Wine, as through a *Medium*, that there may be a *visible* Sign of what is done in the inward Ground.

27. Note, note: (2) We should not *depend* on this Means or Medium *alone*, and think that Christ's Flesh and Blood is only and alone participated in this Use of Bread and Wine, as Reason in this present Time miserably erreth therein: No, that is not so; Faith, when it hungereth after God's Love and Grace, always eateth and drinketh of Christ's Flesh and Blood, through the *Medium* or Means of the blessed Food, and without the *Medium* or Means of the Food: Christ hath not *bound* himself to Bread and Wine *alone*, but hath bound himself to the *Faith*, that he will be in Man; he will continue in him, and Man shall continue in Christ: His powerful living Word would continue substantially in the Faith, of which Substance the Faith may always (as also it *ever* might) eat; for it is the Faith's Nutriment, wherein the Faith doth subsist, and is a Substance: Note, The Faith in *such* Participation becometh a Substance, *viz.* a spiritual Flesh and Blood of Christ, in which the Living GOD in Trinity, dwelleth, worketh, and willeth.

28. The *substantial Faith* in Man is *Christ* himself, who continueth in Man, who is the Life and Light of Man; that is, *the Temple of the Holy Ghost, who dwelleth in us*; as *Paul* saith, *Know ye not that ye are the Temple of God, that the Spirit of God dwelleth in you?* Also, *The Temple of Christ is holy, which ye are*, 1 Cor. iii. 16, 17. Also, *Shall we that belong unto Christ, be yet Sinners? that be far from us; then were Christ a Servant of Sin*, in us, *Galat.* ii. 17. This same substantial Faith is also *the Branch on the Vine* of Christ, which Power and Virtue penetrates through the whole Man (as the Sun doth an Herb) and killeth the Lust and Works of the Flesh.

29. The mortal Flesh is not the substantial Faith; that Flesh comprehendeth *not* Christ's Flesh and Blood, but suffereth it as a gross Stone suffereth the Tincture of Gold; and as fine Gold lyeth and groweth in the gross Stone, so also the Love of Christ groweth in the true Life of Man, and penetrateth through the Life, as Fire doth through Iron: Not that such Power stood in Man's Life, that it could receive the Substance of God *in its own* Power and Virtue; No, it is given him of *Grace*; as the Sun of its own Will giveth itself to the Herb: And the Herb cannot therefore say, I am the Sun, because the Sun worketh within it: So also can Man *not* say, I am Christ, because that Christ dwelleth and worketh in him as in his express Image: But the Creature is the passive wherein the Creator dwelleth and worketh.

Note.

30. We are Members of Christ according to his Humanity, and are therefore called *Christians*, because Christ dwelleth and worketh in us, in that we are in our Life his Twigs and Branches, in those in whom he bringeth forth Fruit through his Power and Virtue: O little Children, it is a great Mystery! Note, note: The *Use* of this Testament, where we especially under Bread and Wine should partake of Christ's Flesh and Blood, is *therefore* ordained, that so we should come together, and eat of one Bread, drink of one Cup, and thereunder receive Christ; that we should *instruct* one another, what he hath done for us, and declare his suffering Death and Blood-shedding one *among* another, and *teach it to our Children*, and should *bind* ourselves therewith in Love, and exhort one another, that we in Christ are Members of one Body; that we in Christ are all but One.

31. Even as the One only Christ giveth himself into us *all* in *common*, to be one only Life, and loveth us all in his one only Humanity, and reacheth forth that same Humanity with his great Love and Grace to us all in common under one Bread and Wine, and so bindeth himself to us in one only Participation: Thus should we also in *such coming together* and Participation, as Members of one Body, *bind* ourselves together *in true Love* and Faithfulness, and seriously consider, that in such Participation, we are all but one in Christ; for we partake all of one only Christ, and in that same one Christ we are one only Body, which is Christ in his Members: O little Children, what a Depth of Mystery is this, if we did rightly consider it! Satan in the Anger of God, hath rent us asunder, and made us *at Odds*, so that we have *opposite* Thoughts; and here cometh Christ with his Love, and maketh us all in himself, one only Man again, which is he himself in us; so that *all* of us together are become Branches rooted in his Tree, which he himself is; and *all* live from his Virtue and Substance, and stand in one Stock, which is himself.

32. Therefore we should rightly consider this, and not with unworthy Hearts and Mouths draw near to this *Communion*, and suppose it is enough that we partake of Bread and Wine: No; it is a brotherly, memberly *Band* and Covenant; we bind ourselves therewith in Christ to be one only Man, and that same one only Man, is every one himself in Christ: Therefore our Purpose in coming together should be, that we, as Members of one Body, will *bind* ourselves fast with such Participation, and forsake Satan with his opposite Will, and *heartily love* one another, *as Christ hath loved us, and hath given his Life into* Death *for us.*

33. To this End is this Testament of Participation under Bread and Wine ordained: Not to understand, as it were, a Participation apart and asunder, whereof a Christian without the Use of this *could not* partake; for if we are in Christ, and he himself be in us, and is our Life and Light, and we thus rooted in him in the substantial Faith; which Faith's Substance he himself is; wherefore should not then *that* same Life's Desire be able *always*, if it but turn itself thereinto, to eat thereof: This Ordinance is only a member-like *Band* of Love; that we might thereby instruct one another what Christ hath done for us, till he shall *visibly* come to us again in his assumed Imagelikeness; and as our right High Priest be *ever* with us and *in us.*

The Fourth Chapter.

Of the Difference of such Participation, what the Wicked receive by this Testament; and how a Man should rightly prepare *himself for it, that he may be rightly worthy.*

1. AS is above-mentioned, it lyeth not in the Conceit or Supposition that one need only draw near with the *Body* to such *Communion*, and think, when I have participated of Bread and Wine with others, then I have received the true Testament of Christ, whereby my Sins are forgiven me: No; St. *Paul* saith, *He that distinguisheth not the Body of the LORD* from Bread and Wine, he *receiveth it to his own Judgement*, 1 Cor. xi. 29. Bread and Wine cannot apprehend this Testament, much less the faithless, who come to it only out of Custom, and that he will have the *Name* of a Christian.

2. So also it standeth *not* in the Priest's Power, with his Blessing to bring the Body and Blood of Christ into Bread and Wine; but it standeth in the Divine Institution, which Institution is *hidden* from the wicked Mouth, and it is done to him as to *Judas*, who, though indeed he also eat and drank of the Bread and Wine of the Supper, and was invited to the Testament, yet he did *not* receive Christ's Flesh and Blood, *viz.* the Love of God, *for after the Supper Satan went into him*; which is as much as to say, the Power and Virtue of the Testament touched him, so that his inward false Faith's Mouth was thus stirred and opened; but as his Faith's Mouth, so was also the Testament in his Participation, as the Scripture saith, *With the holy thou art holy, and with the perverse thou art perverse*, Psal. xviii. 26, 27.

3. He received the Testament of Christ, but [it was] the *Judgement only*; which Judgement in the Holy or Saints, killeth the earthly Will of the Serpent; that is, when the Soul is capable of the holy Power and Virtue, so that it hath a Mouth of Faith, which receiveth the Love in the Testament, then it receiveth also *herewith* in like Manner Christ's Suffering, Death and Resurrection, which killeth Sin in the Soul and Flesh; but the wicked Mouth is not capable of the Love; therefore it receiveth *only* Christ's Suffering and Death, and *not* his Resurrection, for with his false Opinion he layeth his Desire, *viz.* the false Faith's Mouth to Christ's Flesh and Blood, and *killeth Christ* in this Participation in his Testament, *in himself*: He is thereby guilty of the Death of Christ; for with his false Participation and false Faith's Desire, he toucheth the severe Judgement of God in Christ's Agony, Wounds, and Death.

4. Therefore, in that he is only capable of the Judgement, the *Judgement* of God, which killed Christ for our Sin's Sake, in this Testament is moveable in the Soul and Property of the Wicked; which Judgement toucheth or stirreth Christ's Wounds and Death in his Testament, in this Participation of false Property; for the false *Serpent's Seed* with this Touch [a] *stingeth Christ in the Heel:* For Christ offereth the Soul his Testament, and would slay the Serpent; but while Satan hath the chief Dominion in the Soul, he will not receive it, but through the Soul's Essence casteth his false poisonous Rays [b] upon the Wounds of Christ, and desireth to kill Christ.

[a] Or pierceth.

[b] Or against.

5. Understand: He desireth to poison and *infect* that Ground in Man, where Christ's Blood and Death, with his Resurrection, should be possessed, and stirreth itself so much the more in the false Soul, *as* he did in *Judas*; when he received this Testament, then he was stirring in *Judas*, and took his Life in: Therefore, saith the Scripture, *After the Sop, Satan entered into him*, John xiii. 27. For his false Heart had stirred the Judgement

of God, therefore it came alſo into him, for it was *within* him aforehand, but not manifeſt, till he touched the Covenant in the Teſtament; ſo it went with him as with *Uzza, who unworthily touched the Ark of God*, 2 Sam. vi. 6, 7. 1 Chron. xiv. 9, 10. which a wicked Man ought to obſerve, that he do not *without* Repentance for his Sins touch this Teſtament, elſe he layeth his Hand of falſe Property on Chriſt's Wounds, Agony, and Death, and will in the End receive *Judas's Wages* therefrom.

6. It is *not* ſo to be underſtood, as if the Wicked, who applyeth himſelf with others to the Covenant of the Teſtaments of Chriſt, did receive nothing, as alſo is to be underſtood in *Baptiſm*; for the Teſtament ſtandeth firm, the Inſtitution continueth in Power and Virtue; for the *Faithleſs* doth not take away the Covenant and Power: The Covenant goeth with ſuch Participation and *Uſe* into all; but as the Mouth is, ſuch alſo is the Participation: God's great Love and Grace, *viz.* the ſubſtantial Love, giveth not itſelf into the *wicked* Soul, but the Proceſs of Chriſt, with his Pain, [c] Agony, Scorn and Death, goeth into the wicked Soul, for therein the Man-Devil, *viz.* the wicked Heart, *pierceth* Chriſt in his Wounds, and maketh itſelf guilty of the Death of Chriſt.

[c] Or, Anguiſh.

7. The Wicked indeed *participateth* on Chriſt's going into Hell, on his Anguiſh, and Death, but he is not capable of his Reſurrection, wherein Chriſt ruleth over Death and Hell: For his wicked Will *deſireth not* to die in Chriſt's Death with Chriſt, to his Wickedneſs and falſe Matters and Converſation, but deſireth only to ariſe and live with Sins in Chriſt's Spirit; he will rule in the Reſurrection of Chriſt with his earthly *Luciſer*, therefore he treadeth the Death of Chriſt with the Feet of his falſe Deſire, and doth the ſame which the *Phariſees* did to Chriſt; therefore it were better for him not to boaſt himſelf to be a Chriſtian, and that he did not touch or *meddle* with Chriſt's Teſtament.

Of the Ground of Abſolution. What the Forgiveneſs of Sins is.

8. THE falſe Conceit and groſs [a] Miſunderſtanding, when Men *teach*, Chriſt's Teſtaments deſtroy Sin, needs yet a more [b] acute Expoſition, that the wicked Man may not thus hide himſelf under it, and ſo cover himſelf with Chriſt's Purple Mantle, and wear it as a *Badge* upon him in Falſehood: Chriſt's Blood-ſhedding, as when he deſtroyed God's Anger therewith, and turned the Anger into Love, *is that* which deſtroyeth Sin: He that worthily participateth of Chriſt's Blood-ſhedding, in him Sin is deſtroyed through his Victory and Reſurrection with his Blood and Love: He that cometh to it with a *penitent* Heart for his by-paſſed Sin, and is angry at it, and hath a ſtrong Purpoſe in himſelf, *no more* to enter into it, he layeth hold with the Faith on the Teſtamentary Grace.

[a] Or, Ignorance.
[b] Or, ſharp.

9. It is falſe for one to *defer* his Repentance till the Participation of the Teſtament of Chriſt [and then to think] that the ſame will take away his Sin: There is no Forgiveneſs of Sins, either by *Teſtament* or *Abſolution*, unleſs a Man convert from Sin, and be *renewed* through earneſt ſincere Repentance, and turning in to the Grace of God in Faith on Chriſt in the Holy Ghoſt; that he taketh up *another* Will and Reſolution to go out from Falſehood and Wickedneſs.

10. For the Forgiveneſs of Sins in Chriſt's Teſtaments, and *without* the Uſe of them is nothing elſe but this: When Chriſt in the converting Sinner ariſeth from Man's Death, into Man's Faith; and a new obedient Will ariſeth out of his Death, and becometh a Light in Man's Life, ſo that the Eternal Night is turned into a clear Day, *then* Sin is *forgiven*: For if the Eternal Day of Love dawneth, then is the Night of the Eternal Darkneſs of God's Anger turned into Love, and there is *the Wedding of the Lamb* rightly kept; and not with the unworthy Heart, which, without Repentance and forſaking of

its Sins, *runneth* to the Teſtament, and ſuppoſeth that its Sins are forgiven through the *laying on* of the Prieſt's Hand, and Participation of the Teſtaments.

11. The Prieſt hath *no* Power to forgive Sin, it ſtandeth not in his own Might and Power; the Might is in the *Ordinance* of Chriſt: Chriſt in Man, and ſo far alſo as he is in the Prieſt himſelf, *forgiveth* Sin to the repenting Conſcience: The Abſolution is but a *Medium*, viz. an outward Sign thereof, that we ſhould receive one another in Love and hearty Forgiveneſs, and bind and reconcile ourſelves in the Love of the Bands of Chriſt, in his *Bride*, and in Love receive one another into the *Communion* of the Body, viz. *of the Bride of Chriſt.*

12. The *Miniſter* of Chriſt taketh the faithful penitent Man, through an outward Abſolution, in Chriſt's Stead, into the [f] Communion or *Congregation* of Chriſt: He is with his Abſolution a *Medium* or Means, of that which Chriſt himſelf through his Abſolution doth [g] effectually in the inward Ground; and ſo Man is through ſuch a *Medium* outwardly confirmed: But if there be no Faith and Converſion there, but *only* a Cuſtom, then there is alſo no Abſolution; for the Prieſt's Abſolution without Chriſt's co-working, is powerleſs and dead; for the Power ſticketh *not* barely in the outward Ordinance and in the Prieſt, but in the Communion of the Saints in Chriſt, *viz.* in the Bride of Chriſt, the ſame taketh the repenting Man into their member-like Fraternity, in the *Faith* of that which is to come, the Spirit of Chriſt in his Members receiveth him.

[f] Church.

[g] Workingly.

13. A wicked Prieſt, in whom the Spirit of Chriſt is not, *cannot* abſolve him, nor receive him; but the Office of Chriſt through the Word of his Promiſe, receiveth him: A falſe Prieſt is but an outward workleſs Inſtrument as to himſelf, and doth no more with this, than the wicked Prieſt with the *Water-Baptiſm*, which only poureth the Water, and ſpeaketh the Words without co-working: But the Spirit of the Office looketh not upon the *unworthy Miniſter* of the Office, but upon thoſe that come to the Office with Faith: He abſolveth him through his Office, and receiveth him with the Bride of Chriſt, in whom he worketh, into the Church or *Congregation*, and not by a wicked *Phariſee*, who himſelf is not capable of the Office, and only ſitteth there as an *Idol*, which Man worſhippeth, and is himſelf but a *Devil* full of Falſehood, and attributeth that to himſelf, which he himſelf *hath not.*

14. There muſt be Earneſtneſs uſed in going about with ſuch an Office of the Power of God, or elſe Chriſt is but mocked therein: Therefore no Man ſhould *rely* upon the Ordinance, and think that the Ordinance abſolveth him, or that for the Ordinance and Inſtitution Sake of Chriſt he *receiveth* the Teſtament: * If any will receive Chriſt into himſelf for a Lodger, he muſt then bring the Temple of Chriſt, wherein Chriſt abſolveth him, with him into the Ordinance: The Abſolution is but a receiving into the *Communion* of the Members of Chriſt: The Prieſt receiveth him outwardly with the Congregation, and Chriſt receiveth him in the *Faith*, and bindeth himſelf workingly with him; which cannot be done without Faith and earneſt turning into God: And now as Chriſt worketh inwardly in him, ſo alſo the Congregation or *Church*, viz. the Bride of Chriſt, work *memberally* in him with their *Prayers*, and they all are but one in Chriſt.

* This is the *Opus operatum* by which many do deceive themſelves.

15. But it is a Snare of the Devil, that the Wicked think that he is a Sinner indeed, but he will at laſt go to the Office of Chriſt, to the Communion of Saints; and *will be abſolved* and *receive* Chriſt's Teſtament, that his Sins may once be forgiven him, and then will ſin anew, when his old Sin is done away: As it cometh to paſs that many *begin to hang their Heads a little, and make a Show*, and preſently afterwards enter into their old Cuſtom again, into all Abominations and Blaſphemy: *Theſe crucify Chriſt*, and [h] pierce him in his Wounds; and it goeth with ſuch a one as with *Judas*, who, after he had eaten, Satan entered into him; it were better he continued altogether from it, ſo long as it is not with him in Earneſtneſs, if that he thinketh to be and remain a true Chriſtian.

[h] Note.

Of true Christianity. What a right Christian is.

16. CHRISTIANITY is not a *bare Conceit* that a Man need only to acknowledge with the Mouth, and believe that Christ died for us, and hath satisfyed for Sin; that a Man need only to give Assent to the Gospel, and hold the History of what was done by Christ to be true; and that a Man need *only* and *barely* to go to his Testament, and there receive the Grace which he left behind him, and comfort himself therewith, and account it as a Merit and *imputed Grace:* It is not *enough* for a Man to hear Sermons preached, and to be baptised to Christ, and go to the Supper, so that a Man do but keep the Custom: This by far maketh *no* Christian; it must be Earnestness; none is a Christian, unless Christ *live* and work in him; as Christ himself saith, *Without me ye can do nothing*, John xv. 5. Also, *He that gathereth not with me, scattereth*, Matth. xii. 30.

17. A Christian must be one Spirit *in* and with Christ, and will and work in the Power of Christ: It is a living active working Grace in a Christian; a continual burning Fire, a *feeling Power* and Virtue, which though it be often covered with the Lust of the Flesh, and the *Vanity* of the World, yet it [1] glimmereth and burneth in the Heart, as a Fire, and reproveth the Flesh, and the vain Lust of Untruth, rejecteth the false Way, and willeth it not: That same *inward Fire is the Spirit of Christ*, which without ceasing breaketh the Head of the Serpent, *viz.* the Lust of the Flesh: The Flesh hath the Will of this World; but that same kindled Ground hath *the Will of God:* If any be a Christian, then he will hate and be angry at the Will of the Flesh; he will be an Enemy to his evil fleshly Lust, and constantly complain and hold himself to be *unworthy*, and continually with his inward Will of the Soul, sink himself into the [k] meetest Grace, into God's Mercy, and *not* say of himself, *I am a right Christian*; but will continually press with his Desire into God's Mercy, and fly to Grace, that he might be but a right Christian, and will account himself in all his Conversation always *too unworthy* of such Grace, and in continual resigned Humility with Weeping and Prayer, only press into Grace; his whole Life will be a *continual* Repentance, and [he will] evermore desire to apprehend Grace, as it hath apprehended him.

[1] Gloweth.

Note

[k] Purest.

18. A right Christian is *affrighted* at Sin, when the Lust of the Flesh would work Sin: Also, when he seeth others work Sin, then he *groaneth* in himself at it, and wisheth that such Evil were not committed: It is an Abomination to him in his Eyes; he loveth *Truth* and *Righteousness*, and hateth the false Way: And although the earthly Flesh often unawares without any Purpose of Will, falleth upon him with a sudden false Lust, and *many Times* bringeth him to fall, as hath been with *David* and *Solomon*, and *many Saints*, and *is still* done, yet such a Man, in whom the Spirit of Christ is, doth not *lye in Sin*; but the inward Ground, *viz.* the incorporated Grace in the the Spirit of Christ, cometh *quickly* with God's [l] severe Righteousness, in the Anger, and entereth into him in the *Conscience*; as the Prophet *Nathan* entered into *David*'s Conscience, and touched his Conscience, and awakened the fire of Anger: When *David* suddenly began with great Sorrow to repent and acknowledge his Sin, and entered into such earnest Repentance, that *he would receive no Comfort from all his Friends*, and would not suffer his Ears to be filled with Comfort, and the Tickling of Grace, till he felt the Grace of the Lord *in his Conscience*; no Flattery would *set his Heart at Peace, till the Lord spake unto him with his Grace*, 2 Sam. xii. 7.

[l] Strict.

Of the worthy Preparation to the Holy Teſtament of Chriſt.

19. IF any will call himſelf a Chriſtian, and comfort himſelf with the Merits of Chriſt, and approach to his Teſtament, and worthily receive the ſame, let him conſider his *Ways* well, and look to his *Heart*, and ſee how it is framed. 1. Whether he ſtandeth in ſuch a Deſire as to be *willing to die* wholly from Vanity. 2. Whether it be in his Purpoſe to *go out* from all Falſehood, Unrighteouſneſs, Lying, and Deceit; and that he be reſolved never to enter into them again. 3. Whether he deſire the Grace of God in Chriſt, with a clean *pure* Will. 4. Alſo, whether he is *ſorry* for his Sin. 5. Whether he find and feel ſuch a Will in himſelf, that from henceforth he will *wholly* go forth from his former Sins and Blaſphemies. 6. And alſo, whether he be ſo minded, that he will yield up his *whole Heart* and Will to God's Mercy. 7. Alſo, whether he findeth, feeleth, and knoweth a *Place* in himſelf where he will lay up this high Teſtament, *viz.* the Fleſh and Blood of Chriſt, with his Grace. 8. Alſo, whether or no he hath made *Room* in his Heart and whole Soul for the Spirit of Chriſt, that he may there enter in as a living Conqueror over Death and Hell, and may erect his kingly *Palace* in his Heart and Soul. 9. And whether he be *capable* of this, where Chriſt ſaith, *We will come unto you, and make our Dwelling in you*, John xiv. 23. 10. Alſo, whether the Temple of the Holy Ghoſt in him be ſwept and *purged* with right Repentance. 11. Alſo, whether there be a right *Mouth* in him, that can rightly receive Chriſt's holy Fleſh. 12. Alſo, whether the Eſſence of his Life be ſo framed, that Chriſt with his Subſtance and with his Love may *continue* therein? For Chriſt ſaith, *He that eateth my Fleſh and drinketh my Blood, continueth in Me, and I in him*, John vi. 56. 13. Alſo, whether he find in his Mind that the Stream of the Living Waters of *Divine Love* flow from him; that he love his God, and his Brother and Neighbour, as himſelf. 14. Alſo, whether he wiſheth and deſireth to do *Good to his Enemies*. 15. Whether he accounteth any Thing in this World as *his own*, of which he ſaith, *This is mine own only*. 16. Or whether in that which he hath and poſſeſſeth, he accounteth himſelf but a Servant of God, and a *Steward* to him and his Brother therein; and conſider that he is but an *Officer* and Servant of God in his State and Condition, and in his temporal Goods; that *none* of it is his own, but God's and his Brother's? 17. Alſo, whether he truſteth God in his Converſation, and keep and eſteem his *Life* as his Lord Chriſt did; who was but a *Pilgrim* in this World, and had nothing for his own; and alſo willingly left his *Life* for his Brethren? 18. Alſo, whether he findeth *a Sparkle* of ſuch a Will in himſelf?

20. Now if he find *all* this in himſelf, then he is rightly worthy and very fit for ſuch a Teſtamentary Participation: *But if not*, and yet findeth ſuch a *Hunger* in himſelf, that he would willingly be and will ſo, then he is *in the drawing of the Father* to the Grace in Chriſt, then he ſhould *not* long *parly* with Reaſon, and frame *Doubts* in himſelf, but ſhould that very Hour enter into ſuch an earneſt Purpoſe, that he will enter into earneſt ſincere Repentance, and continually fly to the Grace of God in Chriſt, and pray, that he will give him ſuch a *Heart* and Will, and not *attribute* to himſelf, as if he would attain it in his own Power and Virtue, but barely and meerly ſink into the moſt pure Grace, into the Mercy of God, and be in himſelf as a young Child, which only hath a *Deſire* after the Mother's Milk, that *cannot* help himſelf, but flyeth to the Mother for her to help him.

21. His going to the Communion of Saints ſhould be in *Humility*; with a right Reconciliation with all thoſe whom he hath wronged, or who have wronged him, and ſhould forgive *all his Enemies*, and wiſh the ſame to them which he deſireth for himſelf: With

the Fear of God, and a penitent Heart, in a right earneſt Purpoſe, he may approach thereto, and bring no *own* Deſire to the Teſtament of Chriſt, nor Willing to apprehend and comprehend ſuch Grace by his own Ability, but only ſink himſelf down, and wholly give himſelf up into the Grace as unworthy; and caſt himſelf upon the Grace, to do with him what it will; and not at all *will* to deſire the Spirit of *Divine* Joy; underſtand, as a Propriety; but give himſelf up to it, and ſink down in the Grace, that the ſame (Spirit of Grace) may be in him *how* and when it will.

22. *The Heart and Mind ſhould ſay in itſelf before the Teſtament of God, thus:*

O thou great Grace of God, I, unworthy ſinful Man, come to thee upon thy Call, whereas thou haſt bidden us poor Men to come and thou wilt refreſh us, *Matth.* xi. 28. *Be it done unto me according as thou ſayeſt, how thou wilt; I give up myſelf herewith wholly and altogether, do thou with me, poor unworthy Man, according to thy Grace, how thou wilt; I will eternally be thy own: Break now my Will, and govern it with thy Will; I can and am able to do nothing, but ſink now wholly and altogether into thy Grace.*

23. Such a Man as ſo wholly giveth himſelf up to God, and continueth ſtanding in ſuch Reſignation with his *Will*, he will in the End, when the Grace moveth in him, find and *feel* what Grace and Divine Love is: When the Divine Fire is kindled in his *Life*, then he will feel and taſte what Chriſt in him is, and find quickly how he is become another Man of other Thoughts and Will.

24. And *then* he is a Chriſtian, when Chriſt's Love-Fire ſtriveth with God's Anger in the Conſcience, and it will be ſet before that Man in Chriſt's Proceſs in this World, that he muſt *follow* after *Chriſt* in his Suffering, Anguiſh, Pain, Scorn, and Perſecution, and muſt take the *Croſs* of Chriſt upon him, and be *conformable to Chriſt's Image*; where there is inwardly Strife againſt Sin, and fleſhly Luſts that are in him, ſo that he deſpiſeth himſelf and hateth the evil Luſt; and outwardly he hath Contempt, Scorn, Trouble, and Miſery: Whereas the World accounteth him for a Stranger and a *Fool*, where Reaſon looketh upon itſelf as fooliſh, and he himſelf, as to the Matters and Converſation of this World will be a Fool, and hateth *every Thing which his Fleſh loveth:* Where there is none that flattereth him, but all his good Friends ſhun him and withdraw themſelves, except only a *few* of the Children of God, who take Notice of it, and whom God *ſendeth* him for his Comfort: Then he may think that he at that Time with Chriſt hangeth to the Croſs, and he ſo behaveth himſelf, that he would willingly *even die* with Chriſt, for the Profeſſion Sake of the Truth, in *Hope* that he alſo in Chriſt's Victory and Overcoming ſhall *ariſe* with Chriſt, and live eternally in Chriſt.

25. This is a Chriſtian, and worthy for *the Communion of Saints*, who is entered into this Proceſs, and converſeth therein: All others who go out of Cuſtom, and account Chriſt's Teſtament for an outwardly *imputed Grace*, and as a Work done believingly, appropriate it to himſelf, and will receive it as a Gift, but will *not* be new born, and be another Man of other Thoughts and Will, and keep the defiled Cloak of Sin in the *Conſcience* in him, and paſs quickly again into the old Footſteps: All theſe are unworthy and unfit, and uncapable of the Teſtament, and receive it *only* unto Judgement, as before is mentioned.

The Fifth Chapter.

Of the Contention, Disputation, and Strife *of the Learned about Christ's Testaments: What they effect therewith, and what is to be held concerning it.*

1. NOT out of an Affection to meddle with any one in his good Conscience, will I add this Chapter, but for the Comfort of the *simple* Children of Christ, which Men so lead into Error, and shut them up in Opinions, and seduce them from the true Understanding in Contention, and make of Christ's Testaments a meer *Den of Murther*, and bind and shut up the Conscience in Snares and Bands, to whom I will signify what they should hold concerning the contentious Disputation of the *Learned* in Reason, and what they set up thereby.

2. Christ's Testaments are nothing else but a Bond and Covenant between God and Man; a *memberlike* Union of the Children of Men, where God with the Humanity of Christ hath bound himself with Man again after their Fall, to be their loving God: Now all that *without* this memberlike Bond and Covenant of Love, contend and dispute about Conceits and Opinions about Knowledge, that goeth into own self without Christ, and there is no true *Understanding* in any such; *for none knoweth Christ, but the Father only, and those to whom the Father will reveal him*, Matth. xi. 27.

3. Now if Christ be revealed *to* and *in* Man, then he hath no contentious Disputation, nor Strife with any Man about *that* Knowledge and Skill, but he is *lowly*, and accounteth himself unworthy of any such Knowledge; he despiseth none *for* the *Difference* Sake of his Gifts, but is in Love with all Men, and letteth every Man have his own, and giveth to his Neighbour only his Love-Will, and considereth how he may be a *Member* of Christ, and of his Brethren and Sisters.

4. But that Men *run into so many* Opinions, and strive, and contend, and dispute about them, and despise one another for the *Letter* Sake, and scorn and give them to the Devil: There the simple Christian is to know, that in all such Strife there is *no true* Understanding, but meer Pride and *Antichristian* • Doings, or miserable confounding of the Words of Christ, where nothing ariseth from it but Dis-union, Unsafety, Enmity, and nothing else is effected therewith but the *Devil's* Will.

• Matters.

5. And that is, because they give out themselves to be *Teachers* of the Kingdom of Christ, and yet are *not sent* or known of God; they take their Matter from all others, and exchange Words and Letters, and contend and dispute about the Art, how Men may artificially set Letters together, and make Opinions, which Composure is most artificial, and compel the *Consciences* into that Art; but they themselves *understand not* what they do: Their Knowledge sticketh barely in the *Letters*, and yet have not the *living* Word CHRIST in them, who giveth *Testimony* to the literal Word: Had they Christ in Love in them, then they would impart that same Love, and would show Men Christ in themselves, and would so walk that *Men might see* they were Christ's Children: But while they only contend and dispute, and will not so love and live themselves, it is false, and but an hypocritical Show.

6. But that this is true, let Men look upon their Supposition about which they contend: One Heap of them saith, *Christ is substantially under Bread and Wine.* Also, *Bread and Wine is changed into the Testament of Christ, and there is a Change of the Bread and*

Wine; and so will receive Christ into the beastial and mortal Man, which Beast yet is not profitable [b] as to Holiness: The other Party saith, *It is only a Sign and Signification of the Body of Christ, that he was broken or died for us*; and denieth the [c] present substantial Participation, and understand nothing concerning Man, what, and how he is, what he wanteth and standeth in need of, that he may attain the Salvation of God again. The third Party will handle the Matter best, and keep to the Words of the Institution, but say, *That Christ is participated with and under Bread and Wine*; *that is, Christ's Flesh and Blood is eaten and drunk under Bread and Wine*; but yet have no Understanding how that comes to pass, what is in Man that is capable of such a Gift, and *will know nothing* of the inward Ground and right Adamical Humanity, and deny also moreover the substantial inhabiting of Christ, and is as far from understanding as either of the other two: Neither *will* they know how the Participation is wrought, but depend barely on the dead Letter, but lay about them, lash and thunder, with Railing, Scorn, Heresy, and Blasphemy.

[b] *Text.* In the Holiness.
[c] All-present, presential.

7. *Every* Party striveth only about a literal Image, and will have Christ bound to their [d] imagelike Opinion, and will be *Patron* of that Image, and do it upon no other Ground, but that they will attain, Glory, Honour, and high *Esteem* by it; which may be known, in that they all of them *disgrace* and contemn one another, that each of them may but maintain his [d] imagelike Opinion, and be called and esteemed [e] Lords of the Mysteries of Christ; and yet in their Hearts respect nothing but the earthly *Lucifer*, with temporary Honour and Self-Will; and will be [f] worshipped as Christ: Every Party would have it so, that Men should worship their Image, *viz.* their *framed* literal Opinion.

[d] Imaginary.
[e] Or, Masters and Dispensers.
[f] Venerated.

8. With Christ's Testaments they distinguish their Images, and make them a Sect therewith, and cry, *Here is the Church of Christ*; *there is Heresy and Seduction*; cleave unto me, *here is Christ*; and therewith imbitter the Hearts of *Kings* and *Princes*, as also the Minds of the *People*, so that one Brother, for an image-like Opinion Sake, despiseth, disgraceth, slandereth, and blasphemeth another, and accounts him, and cryeth out upon him for deviliſh, and will raise Wars and Bloodshed, and Desolation of Land and People, for the Sake of such *Idol Images*; all which are a meer empty Shell without Fruit, and belong to the fiery World for Separation.

9. Men have brought it to this Pass, that the People *think* they are saved, if they do but cleave to the Opinion [of such Men] and allow it: Whether they understand it or no, when they do but honour a Sectarian Name thereby, and hold the *Patron* of their Opinion to be right; so that when one heareth the Name of him, he cryeth, *Yes, yes, that is right*; and yet knoweth not what it is: So altogether have Men blinded and seduced the simple, that Men look only upon Men's *Names*, and think Christ is in the Opinion; and that which is yet worse, Men so compel the People with Power into such image-like Opinions, and have so blinded Men, that they forsake even Body and Goods for an Opinion Sake, which yet they understand *not* in the Ground of it, and persecute, hate, and kill one another for it.

10. Every one of them cryeth, Men will *take away* the true Doctrine, *viz.* the true Faith, *from them*, and yet they have it not, neither is it in their Opinion; thus altogether is the World filled and blinded with Opinions: Men suppose, if a Man *use* but Christ's Testaments according to the Opinion of his Patron, then there is Blessedness and Salvation therein, else there can be *no* Salvation: And whosoever imagineth not according to the same Opinion, and hangeth and cleaveth to them, cannot be saved; also he is no true Member of the right Christendom.

11. Men do so miserably contend about such image-like Opinions, that the *Churches* are made nothing else but meer Houses of contentious Disputation, and spiritual *Dens of Murther*; which Murther in the End comes *to Wars and Bloodshed*, and meer Disgrace

and Dishonour done to Christ for his holy Gifts and Testaments Sake; and nothing else in Truth is thereby erected, but *as* Israel *danced about the golden Calf, and made an Idol Calf to be their God*, and joined in their own Handywork, *viz.* in their Idol Image, *and lost their God; and therefore also the Anger of God was wrath against them, and devoured them all in the Wilderness, so that such Idol* and Image *Servants could not come into the promised Land.*

12. Loving Brethren, contend not about Opinions; all contentious Disputation is an Image of an Idol: Christ hath, concerning his Omnipresence, told us of no Opinion, where he saith, *He will be with us every Day to the End of the World*, Matth. xxviii. 20. He saith not, *in such or such an Opinion*, but where he signifieth his Presence, he saith thus: *As the Lightning goeth forth and shineth to the going down thereof, so shall also the ever enduring coming of the Son of Man be*, Matth. xxiv. 27. And saith, *The Kingdom of God is inwardly within you*, Luke xvii. 21.

13. Christ's Light and Power riseth up in his Children in the *inward* Ground, and shineth to them through the *whole* Course of their Life, and in that Well-Spring of Light is the Kingdom of God *in* Man: Now if he have not this, let him contend and dispute as much as he will, yet he will bring it into him by no Opinion; but if he hath it, *out of the same Well-Spring flow even Streams of Love*; it needeth no Opinion, let him only look that Christ's Kingdom be *born* in him, that Christ be Man in him; else he is no Christian, be he how he will for Opinion, he must stand as *a Branch in the Vine of Christ*, John xv. The Opinion helpeth him not, but the true Faith, which through the breaking forth of Love is active, *and worketh good Works*, Gal. v. 6. if he have not the Works of Love, then he hath also no Faith: The Opinion maketh no Salvation, but is *Babel*, a Confusion of the Tongues of the one only Love: None is a Christian, unless he love his Neighbour, and desireth to do him good.

14. The outwardly imputed Grace, without the innate * filial Grace, is all false; when Christ worketh in a Man, then he is a Christian, and then the Sufferings, Merits, and Satisfaction of Christ *avail* him: When he hath him in himself for an Advocate, who hath done it, that he do it also in him, and attracteth his Merits in him, then is the Kingdom of God in that *Merit*, otherwise all imagelike Opinions are false: No Work pleaseth God but what he himself worketh in Man through *his Spirit*; therefore let us be the Children of Christ, and not the Children of Images.

* Or, Child-like.

15. Christ hath imparted his Kingdom to us in his Testaments; he that will receive it must be his Child, else there is *no* Inheritance: To work Repentance is better than to desire to know much: Is *not* the Knowledge given from God to a Man? Then he will *not* [be able to] understand the Ground of the Divine secret Mystery, but if it be given him, he *need* no Image: To continue in the *Humility* and Simplicity of Christ, and to cleave to his *Love* and Grace, without despising of any one, is good Christianity: All whatsoever speaketh of itself is *Babel*; in *Christ* we are all Members, and all one. *Amen.*

THE END OF THE SECOND LITTLE BOOK CONCERNING THE HOLY SUPPER.

THE CONSTITUENT PARTS OF MAN.

Fig. II

The MIND of Man ſtrictly conſidered as in itſelf only; in which ſtrict conſideration

The Manifeſtation of the MIND of Man according to Darkneſs, Fire and Light; without which

The Three Conſtituent Parts of Man's created Being.

FIRE

LIGHT

Helliſh-Mindedneſs; influenced by the 3 firſt inferiour Properties of the Dark World, wherein the Agent is the Devil.

Earthly-Mindedneſs; influenced chiefly by the 7 temporal Properties of the Spirit of this World, which is the Agent therein, but the Devil not excluded.

Heavenly-Mindedneſs; influenced by the Spirit of God, who is the Agent in the Holy World of Light & Love.

A Diſpoſition and Will to Wickedneſs; as to Lie, to Steal, to Curſe, to Swear, to Murder &c.

The actual Execution of this wicked Will, either in all, or in ſome of theſe curſed things.

A Diſpoſition and Will to Love this World and the things that are therein, the Luſt &c.

The actual performance of this Will or a real Love of this World and of things that are therein.

A Diſpoſition & Will to Righteouſneſs; as to Love God over all things & our Neighbour as himſelf.

The bringing this Will into Act & Deed, the real practical Love of God and of the Neighbour.

Note here, that although Helliſh-Mindedneſs can be in a Soul, and is in many, without any mixture of Heavenly-Mindedneſs, and ſo alſo this without any mixture of that, yet neither of theſe two can be without any mixture of Earthly-Mindedneſs, becauſe this World is a perpetual mixture of Good and Evil: And therefore that theſe three are here repreſented ſo ſeparate from each other does not mean that they are ſo ſeparate in any Soul, but only that either this or that is predominant in every Soul; And if either this or that keeps its Predominance till Death ſeparates the Soul from the Body, the end will be

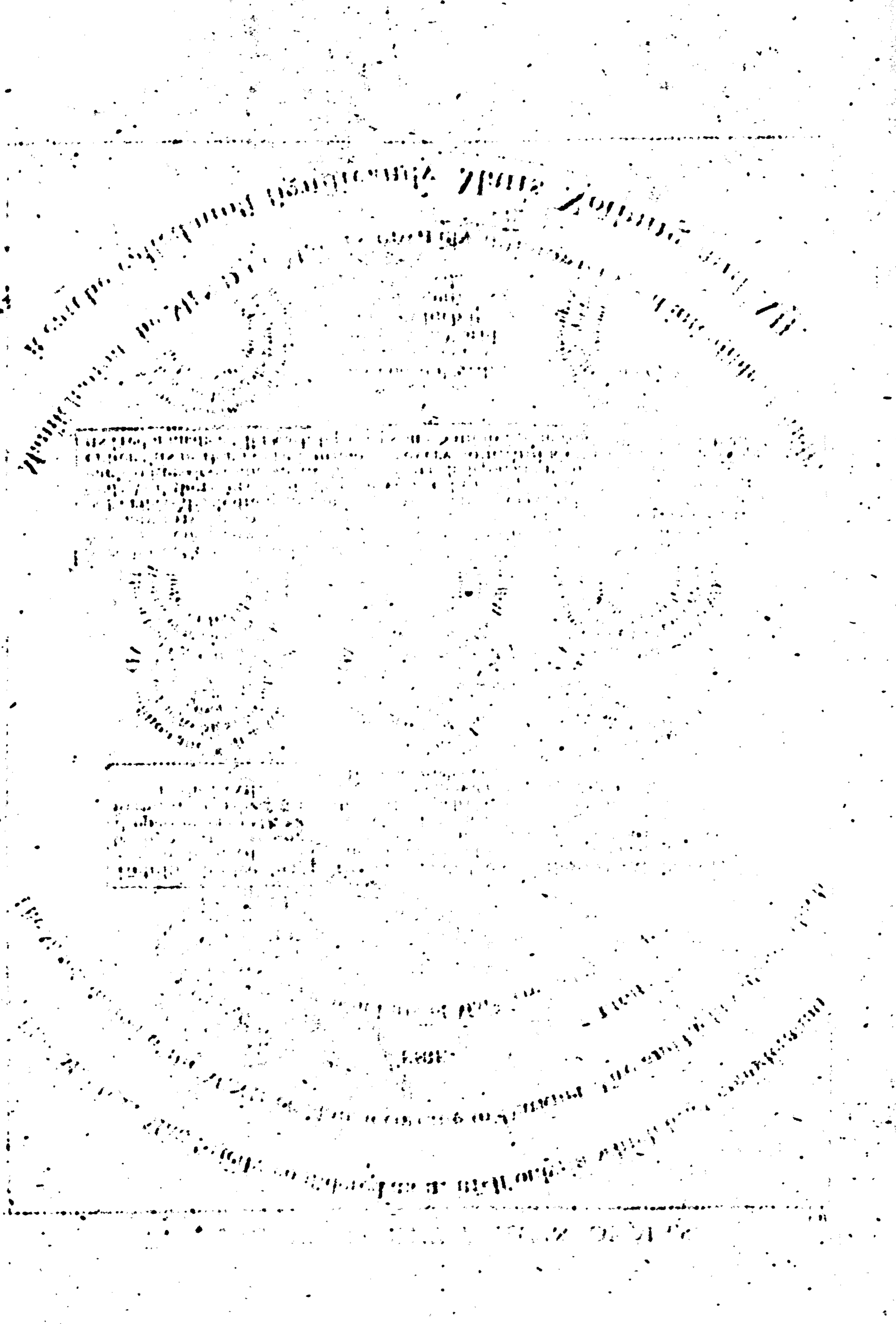
An inevitable Down-fall into Perdition; where the Worm dieth not and the Fire is not quenched.

A Separation of Good and Evil, confining every thing to that World out of which it had its firſt Original.

A Raiſing up into Life and Happineſs which ſhall have a Beginning but never any End.

Manifeſtation the MIND of Man is entirely unknown to, and inſenſible of itſelf.

it can be called moſt ſignificantly Man's Nothing and All.



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